SRI CHAITANYA MAHAPRABHU

TRIDANDI-BHIKSHU

BHAKTI PRADIP TIRTHA

SRI CHAITANYA MAHAP

SRI CHAITANYA MAHAPRABHU

ALL GLORY TO SRI SRI GURU AND GAURANGA

SRI
CHAITANYA MAHAPRABHU

BY

TRIDANDIBHIKSHU

BHAKTI PRADIP TIRTHA

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This humble work of the author is most respectfully dedicated as an humble offering on the occasion of the seventy-third Advent Anniversary

TO

THE LOTUS PALMS

OF

HIS DIVINE GRACE OM VISHNUPAD PARAMAHAMSA

SRI SRIMAD BHAKTI SIDDHANTA SARASVATI GOSWAMI THAKUR,

the former President-Acharya of the Visva-Vaishnava-Raja-Sabha, in Whom the writer has taken absolute shelter, Who is the Ocean of Mercy, Who is the Best Beloved of All-Love Sri Krishna, Who is the most *intimate confidante* of Sri Radhika, Who is endowed with the Treasure of Divine Love, Who is the Bestower of loving devotion to Sri Krishna under the guidance of Sri Rupa Goswami, Who is the Embodiment of the Word of Sri Gaursundara, Who is the Dispeller of the clouds of anti-devotional cults and Who is the Giver of the knowledge of relationship with the loving service to Sri Sri Radha-Krishna in Vraja.

संसारसिन्धुतरणे हृदयं यदि स्यात्
संकीर्तनामृतरसे रमते मनश्चेत् ।
प्रेमाम्बुधौ विहरणे यदि चित्तवृत्ति-
श्चैतन्यचन्द्रचरणे शरणं प्रयातु ॥

—श्रीचैतन्यचन्द्रामृतम् ॥ ९३ ॥

PUBLISHER'S PREFACE

TO THE FIRST EDITION

By the publication of this work on Sri Chaitanya Mahaprabhu, it is intended to place before the public an authentic account of the Career and Teaching of Lord Chaitanya from the pen of a really competent person, in the English language and in a form that will meet the requirements of those who want more detailed information than is available in the "Life and Precepts of Sri Chaitanya Mahaprabhu" by Srila Thakur Bhaktivinode. The writer has brought out this work strictly in the line of the thought of Srila Thakur Bhaktivinode, which duty was bequeathed to him by the Latter, his Sri Gurudeva.

His Holiness Tridandi Swami Srimad Bhakti Pradip Tirtha Maharaj is the seniormost preacher Sannyasi of the Gaudiya Mission and has visited in that capacity most parts of India, several countries of Western Europe and Burma. He has been the worthy medium for the propagation of the Message of Sri Chaitanya Mahaprabhu in its pure and authentic form to his numerous hearers. Many of the present members of the Gaudiya Mission had been attracted to its fold by the force of his saintly personality. The great characteristic of Srila Tirtha Maharaj is the transparent and childlike simplicity and absolute sincerity of his spiritual nature. His Holiness is, therefore, rightly entitled to speak with authority on Sri Chaitanya Mahaprabhu. It is impossible to praise the pure devotee of the highest order in mundane language without committing deliberate offence at his feet. This consideration and my own unworthiness for the task stand in the way of my attempting to give in greater detail my impressions of his personality, which I have received by his causeless mercy in course of my humble pupilage at his holy feet.

His Holiness is the Chairman of the Governing Body of the Gaudiya Mission and the Rector of Thakur Bhakti

Vinode Institute at Sridhama Mayapur (Nadia). He was given charge of the spiritual guidance of the first batch of preachers who were sent out to England in 1933 by His Divine Grace Paramahamsa Srila Bhakti Siddhanta Sarasvati Goswami Thakur. He has had thus a very long and varied practical experience of the attitude of the present-day world towards Religion, as a missionary of over twenty years' standing, and his book will be appreciated as much for its unquestioned spiritual value as for the simplicity and charm of its style and method of narration. We have no doubt that it will be recognised as the best popular manual as well as a standard work on the Universal Religion of all enlightened souls.

The publication has the approval and sanction of His Divine Grace Om Vishnupad Paramahamsa Sri Srimad Bhakti Prasad Puri Goswami Thakur, the Most Revered Spiritual Head of the Gaudiya Mission, erstwhile collaborator of His Divine Grace Paramahamsa Srila Bhakti Siddhanta Sarasvati Goswami Thakur (Successor of Srila Thakur Bhaktivinode in the Gaudiya Vaishnava Preceptorial Line) in the production of a spiritual literature whose real import is not likely to be misunderstood for world-wide propagation of the Teaching of Sri Chaitanya Mahaprabhu.

ALOA, MYMENSINGH,
BENGAL,
February 8, 1939.

Sachinath Roy Chaudhuri

PUBLISHER'S PREFACE

TO THE SECOND EDITION

THE LIFE of Sriman Mahaprabhu is a Book of Books. The Life is a synthesis of the various schools of Vedic religion based on different interpretations of the Vedanta and the Upanishads, the meeting ground of the Divine in human form and limitations, and the consumation of the highest and the noblest on earth for all ages to come. As the Divine teachings of the most sacred Book, Srimad Bhagavatam, embodied themselves in this Life, and the Holy Precepts have been translated into examples in this Career, it is but mete that the reader should have a glimpse into the original Divine sayings of Srimad Bhagavatam translated in English by a true devotee with a soul dedicated to the Lotus Feet of the Lord. The author of the book has spared no pains to collect and place them in proper context before the reader.

A Transcendental Life cannot be understood by sheer brain or by methods of reasoning available to our finite capacities. The only royal road to the mysteries of such a life which always eludes the grasp of our predominating mood is to submit unreservedly to a Master, a Guru, a Sadhu who has been able to enter into that region, beyond time and space, by self-effacement and surrendering himself absolutely to him. Such a Sadhu is really rare. We are fortunately in being able to present before the public this book from the pen of one who answers the above description.

The first edition was received with great enthusiasm all over the world. We are thankful to our brother Srijut Sachinath Roy Chowdhury for having undertaken the publication of the first edition. The sale proceeds and the donations from the generous public have helped us in bringing out a second edition with promptness and delight even in these days of scarcity all round.

Lastly, we wish, in these days of thirst for blood and vengeance and a keen desire to appetize the hunger for peace, the Life of Divine Love may sound a clarion call to revise the prevalent sordid ways and means and awaken mankind to a life of unity, fraternity and Divinity. We shall deem our efforts crowned with success, if this book paves the way for an approach to such a world.

Two maps have been given in this edition, one indicating Sri Navadvipdham with the Birth-site of the Supreme Lord Sri Chaitanya Mahaprabhu in a diagram in the form of a Lotus containing nine islands, and the other of India showing the places visited by the Lord all over the country from the Himalayas in the North down to the Cape Comorin in the South. This addition, we believe, will be interesting to our inquisitive readers.

THE GAUDIYA MATH,
MADRAS,
ADVENTED DAY OF
LORD SRI NITYANANDA,
The 3rd February, 1947.

Sajjan Suhrid Das Bhaktabandhab,
ADDITIONAL SECRETARY,
GAUDIYA MISSION.

AUTHOR'S PREFACE

TO THE FIRST EDITION

THE Career of Sri Chaitanya Mahaprabhu is illustrative of His Personality as the Supreme Teacher of Religion, or the Absolute Himself.

The recent awakening of interest in Religion that is noticeable among the literate of this country, both young and old, naturally demands to be fostered and guided on the right lines. It is the humble submission of the writer that the study of the Career of Sri Chaitanya Mahaprabhu provides the effective help for this purpose. For first-hand and full information of His Career, the reader must study the original works, *viz.*, "Sri Chaitanya Bhagavata" of Thakur Vrindavanadas and "Sri Chaitanya Charitamrita" of Krishnadas Kaviraj Goswami, with the commentaries of His Divine Grace Srimad Bhaktivinode Goswami Thakur and His Divine Grace Srimad Bhakti Siddhanta Sarasvati Goswami Thakur, under a competent spiritual instructor.

Goswami Thakur Bhaktivinode, the great Pioneer Vaishnava Acharya of the present period, has explained the Career and Teachings of Sri Chaitanya Mahaprabhu by pointing out the manifold errors and inadvertences that had been circulated by reckless intellectualism or for immoral sectarian purposes. The writer had the good fortune of studying the subject carefully at the Lotus Feet of His Divine Grace Goswami Thakur Bhaktivinode, his Spiritual Preceptor. He has tried loyally to express the Truth that he has received by the method of submissive enquiry and sincere service to his Divine Master.

The present movement for the propagation of pure devotion, based on the revived study of the Career of the Supreme Lord Sri Chaitanya Mahaprabhu, was also initiated by His Divine Grace Goswami Thakur Bhakti

Vinode. It was carried on by His Divine Grace Paramahamsa Srila Bhakti Siddhanta Sarasvati Goswami Thakur, the Spiritual Successor of Goswami Thakur Bhaktivinode Who belonged to the Preceptorial Line of Sri Rupa and Sri Sanatana Goswamis, the original Apostles of the Teachings of Sri Chaitanya Mahaprabhu. His Divine Grace Paramahamsa Srila Bhakti Siddhanta Sarasvati Goswami Thakur was the Siksha-Guru of the unworthy writer, and this short brochure on the Career of the Supreme Lord is an humble effort for the service of His Divine Grace under the direction of His successor, the present Acharya His Divine Grace Om Vishnupad Paramahamsa Sri Srimad Bhakti Prasad Puri Goswami Thakur.

He is indebted to Mahamahopadesak Sripad Narayanadas Adhikari, Bhaktisudhakar, Bhaktisastri, M.A., of the Ravenshaw College, Cuttack, and Mahamahopadesak Sripad Sundarananda Paravidyavinode, B. A., Editor of the 'Gaudiya', the only weekly Journal on unalloyed devotion to the Absolute Person, for their kind and valuable suggestions.

The author's grateful thanks are also due to V. Narayana, Esq., M.A., M.L. of the University of Madras for kindly looking over the proofs and for preparing the Index.

THE AUTHOR

AUTHOR'S PREFACE

TO THE SECOND EDITION

In this edition, the chapter on Panchatattva has been newly added and that on Sri Nama-Yajna has been expanded on the lines of Srimad Bhagavatam with a view to facilitate the relish of the readers for Nama-Samkeertan, the only panacea for all world-evils, and to draw their attention to the following fundemental truths that Sri Gurutattva or the Guiding Principle in the Shad-Tattva, One and the Same with Sri Krishna Chaitanya, the pivot on which the Divine Doctrine of Achintya-bheda-bhed hinges, culminating in the last sloka of His 'Shikshashtakam', solemnly declares in unmistakable terms to the world that the Beginning (Sri Madana Mohana) the Middle (Sri Govinda) and the End (Sri Gopinath) of 'Srimad Bhagavatam' have been fully illustrated in an understandable and realisable concrete Form in the Adi, Maddhya and Antya Leelas of 'Sri Chaitanya Charitamrita'; that without drinking deep the Nectarine Leela of Sri Chaitanya Mahaprabhu, it is impossible to have a glimpse into the Inner Truths of 'Srimad Bhagavatam', Which are always veiled by Yoga-Maya; and that without thoroughly going through the first two Skandhas of 'Srimad Bhagavatam' Which represent His (Madana Mohana's) Lotus Feet, under the guidance of a Bhakta-Bhagavat, it is preposterous, ultra-vires and hence sacrilegious to jump into the '*Dasama Charita*' or the Tenth Skandha of 'Srimad Bhagavatam, Which represents His (Govinda's) Beautiful Sweet Smiling Face. Hence,

"श्रूयतां श्रूयतां नित्यं गीयतां गीयतां मुदा ।
चिन्त्यतां चिन्त्यतां भक्ताश्चैतन्यचरितामृतम् ॥"

"O devotees! constantly hear, chant and meditate on the Nectarine Leela of the Supreme Lord Sri Chaitanya Mahaprabhu, the only Redeemer of Kali-yuga, through Nama-Samkeertan."

As a foul and filthy wretch, quite unworthy to receive the Grace of Sri Hari, Guru and Vaishnavas, hope springs eternal in my heart of hearts that They, being All-Merciful, especially to fallen souls like myself, may accept me as a particle of the dust of Their Lotus Feet and forgive me for my defects and inaccuracies that might have surreptitiously crept into the book.

" भवभयमपहन्तुं ज्ञानविज्ञानसारं
निगमकृदुपजह्रे भृङ्गवद्वेदसारम् ।
अमृतमुदधितश्चापाययद्भृत्यवर्गान्
पुरुषमृषभमाद्यं कृष्णसंज्ञं नतोऽस्मि ॥"

"I offer my humble greetings to the Supreme Lord Sri Krishna (Chaitanya), the Founder of the Vedas (Srauta-pantha) Who, like the humble-bee, churned the Ocean of the Vedas and extracted the Nectarine Quintessence full of the Highest Transcendental Knowledge and Love, and had His faithful servitors drunk to their hearts' content in order to dissipate the fears and evils of the world." (Bhag. Sk. XI. 29. 49)

In conclusion, I, therefore, beg to appeal to the good sense of my benign readers to go through the book with special care and attention to the two chapters mentioned above; and I frevently hope, they will be amply benefited in their spiritual progress.

My thanks are due to the Sevakas, especially Sripad Brajasundar Das Adhikari, B. A., and Sripad Jagajjivan Das Adhikari, of the Gaudiya Math, Madras, for their kindly looking to the proofs and get-up of the book to its present form. My thanks are also due to the charitably disposed persons who have contributed their mite in bringing out this second edition.

BHAKTI PRADIP TIRTHA

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CORRIGENDA

Page	Line	Read	For
Dedication	12	Sri Visva-Vaishnava	The Visva-Vaishnava
V	23	fortunate	fortunately
VI	2	withal a keen hankering for the advent of	and a keen desire to appetize the hunger for
8	20	Eternal	Enternal
29	23	a-begging	a begging
43	30	misidentifies	identifies
54	12	consecrate	conscerate
62	9	Jivas to know what	Jivas what
62	15	Bhaktakhya	Bhaktakshya
65	21	Sakhya-	Sakya-
89	fn	V. 6. 18	X. 16. 59
96	29	Jiva and Bhakti	Jiva Bhakti
111	5	in remembrance	remembrance
122	9	humility	humiliation
123	25	heard	heared
149	(marginal note)	Reprimand	Repremand
152	(marginal note)	Reprimand	Repriamand
185	27	(Radha, the Embodiment of)	(the
198	fn. 8	Mukundamala-Stotra, Sl. 2	Padyabali, Sl. 108
198	fn. 10	Sl. 72	Sl. 63
199	fn. 11	Sl. 386	Sl. 383
200	fn. 15	See p. 194	See p. 86.
207	fn. 5	Sl. 29	Sl. 18
207	16	myriads	myraids
207	22	utterance	utterence
213	21	proceed	proceeded
213	33	lore	Love

Page	Line	Read	For
216	23	seed of the creeper of Bhakti—canstant remembrance of Krishna by the Grace of Sad-Guru.	seed of the creeper of Bhakti by the Grace of the Guru and Krishna.
240	11	(3) Brahma—endowed with the Potency of creation, (4) Chatuhsana—endowed with the Potency of imparting Transcendental Knowledge of the Absolute,	(3) Brahma—endowed with the Potency of imparting Transcendental knowledge of the Absolute,
250	fn. 56	Bhag. Sk. I. 18. 13; IV. 24. 57; IV. 30. 34	Chag. Sk. XI. 26. 6
254	23	the (a) ascending	the ascending
265	21	following	foollowing
266	4	sugar	sguar
304	23	books	looks
312	9	as ill luck	a sill luck
336	14	(in 1534 A. D.)	(in 1530 A. D.)
339	16	Appendix II	Appendix III
348	fn. 8	Sk. V. 14, 33	Sk. V. 14. 23
349	fn. 9	page 6	page 7
351	(marginal note)	Prayer for Divine Blessings	Prayer for Blessings
356	29	शत	ज्ञत
App. I. 12	12	Sk. X. 33, 39	Sk. X. 33. 29
" 14	20	Deeds of Sri Krishna	Deeds
" 25	33	Sk. X. 84. 19-26	Sk. X. 84. 14-26
" 28	22	I am more pleased	I am pleased
" 42	19	ever	rever
" 42	30	Narratives destructive of all world-evils	Narratives
117 (Index)	9	गुरु	स्फुर

ABBREVIATIONS

A. C.	....	....	After Christ
Bh. R. S.	....	....	Bhakti Rasamrita Sindhu
D. V.	....	....	Dakshin Vibhag
P. V.	....	....	Purva Vibhag
Pa. V.	....	....	Paschim Vibhag
Bhag.	....	....	Srimad Bhagavatam
Ch. Bhag.	....	....	Sri Chaitanya Bhagavat
C. C.	....	....	Sri Chaitanya Charitamrita
Ch.	....	....	Chapter
F. N.	....	....	Foot Note
Geeta	....	....	Srimad Bhagavad Geeta
P. K.	....	....	Purva Khanda
Sk.	....	....	Skandha
Sl.	....	....	Sloka

ALL GLORY TO SRI SRI GURU AND GAURANGA

SRI CHAITANYA MAHAPRABHU

INTRODUCTORY CHAPTER

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

I offer my most humble prostrated obeisances to the Lotus Feet of my Divine Master Om Vishnupad Srila Thakur Bhakti Vinode Who, out of His infinite causeless mercy, has opened my inner spiritual eyes long sealed in the gloom of ignorançe, by the spike of the eye-salve of Transcendental Knowledge.

वाञ्छाकल्पतरुभ्यश्च कृपासिन्धुभ्य एव च ।
पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः ॥

I offer my humble prostrated obeisances to the Lotus Feet of the Vaishnavas Who are the Wish-Yielding Trees, the Oceans of Infinite Mercy and the Redeemers of the fallen souls.

नमो महावदान्याय कृष्णप्रेमप्रदाय ते ।
कृष्णाय कृष्णचैतन्य नाम्ने गौरत्विषे नमः ॥

I offer my most humble prostrated obeisances to the Lotus Feet of the Supreme Lord Sri Chaitanya Mahaprabhu, Who is the most Munificent, the Free Giver of the Love of Sri Krishna, Who is Sri Krishna Himself, Whose Name is Sri Krishna-Chaitanya and the complexion of Whose Person dims the lustre of molten gold.

The Divine Leela is Eternal.

The Supreme Lord Sri Chaitanya Mahaprabhu is not a historical person. His Leela or Divine Deed is eternally enacted on the highest plane of the Absolute Realm. His Deeds are incomprehensible to human intelligence. But they have been described in the Scriptures in such a form that they may become intelligible to us, if we listen to them with due submission from the lips of Absolute-realised Souls. Such Narratives are identical with the Deeds themselves.

The Divine Narrative of the Eternal Leela of Sri Krishna-Chaitanya Mahaprabhu descends to the mundane plane along with His Leela. *Sri Chaitanya Bhagavata* written by Thakur Vrindavana Das and *Sri Chaitanya Charitamrita* by Krishnadas Kaviraj Goswami, both of which deal with the Leela of the Supreme Lord Sri Chaitanya Mahaprabhu in this world, do not belong to the category of historical and biographical works that record mundane occurrences. The Eternal Leela of the Supreme Lord appeared to the view of the people of that period in the form of mundane events. His Birth and Deeds remain inaccessible to the cognizance of non-devotees even when They make Their appearance in this world.

Avatara.

This brief outline of the Divine Leela of Sri Krishna-Chaitanya Mahaprabhu should be perused as an authentic account of the Transcendental Occurrences whose esoteric meaning can be understood only by submissive listening from the lips of Absolute-realised Souls. If this sketch is perused in this cautious and reverential spirit, it may, perchance, enkindle in its fortunate readers their erstwhile slumbering loving-devotion to the Lotus Feet of Sri Chaitanya Mahaprabhu, engender in them a firm faith in His Teachings and enable them to find the real Spiritual Preceptor from Whom they may realise the Transcendental Truth by submissive listening and unconditional service.

A word of Caution.

The real knowledge of a religious subject can be obtained only by the method of submissive enquiry after truth and unconditional service of the Guru or *bona fide* Spiritual Preceptor. *Submission to the Guru is the first step on the path of spiritual life.* But in consequence of the prevalence of erroneous ideas and misconceptions among the people about the Divine Personality of Sri Gurudeva, unfit persons pass themselves off and are accepted as spiritual guides. This short sketch

Transcendental Knowledge.

seeks to popularise the right conception of the Spiritual Preceptor fully displayed by the Career of Sri Krishna-Chaitanya Mahaprabhu.

'SRI BRAHMA-GAUDIYA-AMNAYA'*

Charmed and attracted by the sweetest disports of the Divine Couple of Vraja, Brahmajee, the creator of the world, glorified Their super-excellence in his hymns in Brahma-Samhita (Ch. V) as well as in Srimad Bhagavatam (Sk. X. 14. 32-34), which (hymns) propitiated the Supreme Lord Sri Krishna so much so that He attracted him (Brahmajee) in His Gaura Leela in Kali-Yuga to appear as Thakur Haridas, the Nam-Acharya. The Brahma-Gaudiya-Sampradaya, therefore, derives its origin from the same Brahmajee who was inspired by the Supreme Lord Sri Krishna Himself with the '*Chatuh-slokee Bhagavatam*' (App. III). The Preceptorial Line of Succession from him to the present day runs as follows:—

SRI KRISHNA
|
Sri Brahmajee
|
Sri Narada Goswami
|
Sri Vyasadeva
|
Sri Sukadeva Goswami (not Brahma-Jnani Suka)
|
Sri Madhavendra Puri
|
Sri Isvara Puri
|
Sri Chaitanya Mahaprabhu
|
Sri Damodara Svarupa — **Sri Rupa Goswami** (Rupanuga Line) — Sri Sanatana Goswami
|
Sri Jiva Goswami — Sri Raghunath Das Goswami — Sri Gopal Bhatta Goswami — Sri Raghunath Bhatta Goswami
|
Sri Krishnadas Kaviraj Goswami
|
Sri Narottam Thakur
|
Sri Visvanath Chakravarti Thakur
|
Sri Jagannathdas Sarvabhaum
|
Sri Gaurakisoredas Goswami — **Sri Bhaktivinode Thakur**
|
Sri Bhakti Siddhanta Sarasvati Goswami Thakur
|
Om Vishnupad Paramahamsa
Sri Srimad Bhakti Prasad Puri Goswami Thakur
(The Present Acharya)

* Vide, Gaudiya, Vol. XXII. No. 26-29. PP. 235.

The Narrative of the Lord's Leela has come down to us from the original Apostles, Sri Svarupa, Sri Sanatana and Sri Rupa Goswamis, through His Divine Grace Srila Thakur Bhakti Vinode and His Divine Grace Srila Bhakti Siddhanta Sarasvati Thakur. The spiritual authenticity of this short account is due to the fact that it is the outcome of the author's humble effort in the services of his Divine Masters, Srila Thakur Bhakti Vinode, Srila Bhakti Siddhanta Sarasvati Thakur and the present Acharya Om Vishnupad Paramahamsa Sri Srimad Bhakti Prasad Puri Goswami Thakur in the Divine Preceptorial Line. Ontologically the Vaishnava Dispensation is fully in the line of the Vedic Revelation as expounded in the Upanishads. Vedic Vaishnavism has had to face the determined hostility of the empiric sectarian creeds and organised atheism both during the historic as well as pre-historic periods. During the historic period, the true Vaishnava thoughts and practices were successfully revived by the Vaishnava Acharyas Who founded the four medieval Vaishnava Sampradayas or Organised Communities. The Gaudiya Vaishnava Community seeks to follow the Teachings of Sri Chaitanya Mahaprabhu Who has accepted Sri Isvara Puri, a disciple of Sri Madhavendra Puri, as His Spiritual Guide.

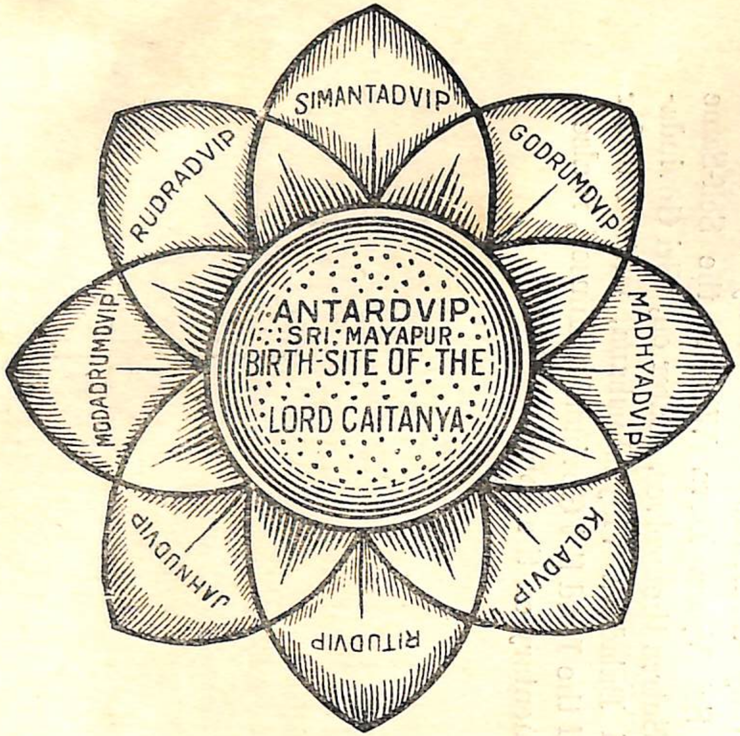
Eternal Apostolic Line Represented by Thakur Bhakti Vinode

The interpretation of the Vedanta-Sutras by Sri Sankaracharya throws no light on the Personality and Pastimes of the Absolute. Srila Thakur Bhakti Vinode, the Pioneer of the revived study and practice of the cult of unalloyed devotion as taught by Sri Chaitanya Mahaprabhu, holds that the purpose of Sankara was to reconvert the then Indian thought-current from Buddhism to Vedism. This was actually effected by means of Sankara's Mayavada-interpretation of the Vedanta-Sutras according to which the world of our experience is an

True Interpretation of the Vedanta-Sutras (Aphorisms).

illusion, and the individual soul is identical with the Brahman into which he merges on the termination of his illusory separate individual existence. His 'Impersonal Monism,' not substantially different from Buddhism which is opposed to Vedic lore, is sought to be deduced from the Vedanta-Sutras, thereby rendering a much needed service to the Vedic Religion by bringing about the restoration of external popular allegiance to the Vedas. The price which he paid was very heavy, *viz.*, the promulgation of the theory of Mayavada which identifies the individual soul with the Brahman, and declares the world of our experience to be an illusion without any basis in the Reality. This Mayavada or undifferentiated Monism as propounded by Sankara has been, during the post-Buddhistic period, the greatest enemy of the Eternal Vedic Theism, otherwise known as Vaishnavism. Sri Chaitanya Mahaprabhu has finally knocked the bottom out of Impersonal Monism by His Doctrine of 'Achintya-Bheda-bheda', *i. e.*, inconceivable simultaneous existence of distinction and non-distinction between Godhead, Jiva and the world, which affords the only natural and ontologically admissible sense of the Vedanta-Sutras of which the only authentic Commentary is Srimad Bhagavatam of Sri Vyasa Deva Who is the Self-Same Compiler of the Sutras themselves. Later on, 'Sri Govinda-Bhashya' of Sri Baladeva Vidyabhushana, written under the inspiration of the Lord Sri Govindajiu Himself, is also a recognised Commentary on the Same.

THE LOTUS OF
SREEDHAM NAVADVIP



Sreedham Navadvip, a group of nine islands representing the nine methods of devotional practices*, *viz.*, 1. hearing (Simantadvip), 2. chanting (Godrumdvip), 3. meditating (Madhyadvip), 4. Serving the Lord's Lotus Feet (Koladvip), 5. Worshipping (Ritudvip), 6. greeting (Jahnudvip), 7. Serving as a faithful servant (Modadrumdvip), 8. Friendship (Rudradvip) and 9. complete resignation or Self-surrender (Antardvip, the whorl of the Lotus). Without complete resignation to the Lotus Feet of Sri Chaitanya Mahaprabhu, the eight other devotional practices are doomed to failure.

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* *Bhag. Sk. VII. 5, 23-24.*

MAP OF
SREEDHAM NABADWIP.

Prepared from the Map of Krishnagar Thana Published by the Government Map Office in 1916.



Litho by Manindra Chandra Acharyya (Kalukobul)

ALL GLORY TO SRI SRI GURU AND GAURANGA

SRI CHAITANYA MAHAPRABHU

CHAPTER I

THE LORD'S DESCENT

Sridhama Mayapur.

Asia is pre-eminently the greatest Spiritual Continent in the world and, in Asia, India stands foremost in respect of spirituality. The beautiful circular tract of land with a circumference of thirty two miles consisting of nine islands called Navadvip[1] is situated about seventy miles to the north of Calcutta in the district of Nadia (Bengal). Sridham Mayapur, the heart of Navadvip, was the greatest seat of learning in India in bye-gone days, when people, from far and near, used to flock there for receiving the highest educational culture and enlightenment the world could impart. The district of Nadia had then a world-wide reputation as the centre of poesy, art, literature, science, and above all, philosophy of all kinds. In the eyes of devotees, Sridham Mayapur is the unparalleled ever-fresh lovely Garden bearing in its bosom the Wish-Yielding Tree of Transcendental Love and Knowledge.

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1 (*a*) *East of the Ganges:*—

(1) Antardvip, (2) Simantadvip, (3) Godrumadvip,
(4) Madhyadvip, (5) Rudradvip,

(*b*) *West of the Ganges:*---

(6) Koladvip, (7) Ritudvip, (8) Jahnudvip,
(9) Modadrumadvip.

Soico-religious condition of Bengal.

The unsatisfactory socio-religious condition of Bengal at the time when the Supreme Lord Sri Chaitanya Mahaprabhu made His Advent into this world, has been described in *Sri Chaitanya Bhagavata* and *Sri Chaitanya Charitamrita.* Men of affluence lavishly wasted their wealth in such frivolous whims as in the wedding of dolls and cats, nautches and courtesans. The pedagogues of Navadvip, whenever they met one another, engaged themselves in barren polemic discussions often resulting in unseemly fracas. The ordinary people revelled in gambling, carousing, merry-making and other pastimes of a low order. Worship of sundry gods actuated by selfish motives, stoic abnegation and pseudo-asceticism were the religious practices in vogue at that time. The will of the sacerdotal caste was regarded as the voice of God.

SECONDARY PURPOSE OF SRI KRISHNA'S DESCENT

Secondary Purpose as in the Geeta.

The Supreme Lord Sri Krishna says in the Geeta, [2] "Whenever religion is scoffed at or slandered and irreligion prevails, I descend *i. e.*, manifest My Enternal Beautiful Form on the mundane plane in every age in order to protect the *Sadhus*, destroy the demons and re-establish the Eternal Religion of Divine Love cleansed of all worldly dross. Such is the law of My Descent or Avatara. I am All-Will. I descend when I will. When religion is stigmatised or distorted, when the gods or god-like souls are persecuted by the demons or demoniac characters, and irreligion, *i. e.*, sinful or ungodly principles of the latter, predominates in the name of religion, it is then that I manifest Myself in this world out of My Divine prerogative, through the agency of My *Yoga-Maya* (the Internal Self-conscious Supreme Energy) and remove

2 Geeta. Ch. IV. 7-8

those stigmas cast upon the Eternal Religion commonly known as Sanatana-Dharma to which Daiva-Varnasrama Dharma (Socio-religious caste system) is a stepping stone. In order to adjust the social order of this world to My Divine Purpose, I have introduced this system of Daiva-Varnasrama according to qualities and actions of fallen souls through the agency of My *Maha-Maya.* [3] Where there is no such classification of society according to quality and action based on theistic principles, there is to be found no Karma-Yoga, no Jnana-Yoga, not to speak of Bhakti-Yoga enjoined by the Scriptures. On the contrary, the society becomes a hot bed of chaotic disorder of disruptive elements. I, therefore, descend to re-establish this spiritual system by removing its defects and deformities. But a true devotee relinquishes the society of those who are averse to My worship, and also the practices of Karma-Yoga, Jnana-Yoga, Ashtanga-Yoga and all mental and altruistic exploits of the empiric school. He abandons even Varnasrama-Dharma and unreservedly surrenders himself to Me and Me alone. I deliver him then from the bondage of My Maya which is very difficult to surmount without My Grace." [4]

Preaching Nama-samkeertana, the Yuga Dharma.

"I descend as Lord in every age to serve My purpose. But in Kali-Yuga I descend as the Supreme Acharya to teach *Nama - Samkeertana* to the world as the Eternal Universal Religion, Myself doing the Same, and conferring through *Nama-Samkeertana* the highest gift of Divine Love on one and all. Hence this Descent of Mine is called *Kali-Yuga-Pabanavatara* (The Redeemer of Kali-Yuga) and the most Munificent of all My Descents; and this *Nama-Samkeertana*, the Yuga-Dharma or *Universal Church* [5] of the age, is both

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3 Geeta. Ch. IV. 13. and Bhag, Skandha XI. Ch. 5. 2.

4 Geeta. Ch. XVIII. 66 ; Ch. VII. 14 ; C. C. Madhya. Ch. 22. 90 and Bhag. Sk. I. Ch. 5. Sl. 12 ; Sk. I. Ch. 6. Sl. 36 ; Sk. X Ch. 14. Sl. 3-4.

5 Non-Christians, Non-Hindus and Non-Mahomedans are not allowed into the Church, Temple or Mosque respectively, but any one, irrespective of caste, colour, creed, community, sect or sex is freely allowed into this Church of *Nama-Samkeertana* and hence it is Universal.

the Means as well as the End. In Kali-Yuga, not only the Sadhus but even the most devilish characters are blessed with Divine Love through *Nama-Samkeertana*. Hence, My sincere devotees of all ages are naturally attracted by the Truth, Beauty and Harmony of the Teachings as well as the Deeds of this Descent, and eagerly covet to be born in this age." [6]

Supremacy of Sri Krishna.

When *Panchopasana* (Henotheism), *Vahvisvara Vada* (Polytheism) and *Jiva-Brahmaika-Vada* (Pantheism or the theory of 'Jiva's Oneness with Abstract Brahman') prevailed all over the country, and the people were deluded by the Nescience-Energy (Maya), the Supreme Lord Sri Krishna appeared as Sri Krishna-Chaitanya (He Who awkens Sri Krishna in every Jiva-Soul) in order to teach the people of the world that Sri Krishna is the only Object of worship, because, 'He is the Supreme Lord without a second; He is the All-Beautiful Transcendental Human Form of All-Love, All-Intelligence and All-Bliss; He is Himself Beginningless, yet He is the Beginning of all; He is Govinda *i. e.*, the knower of the hearts, the Lord of the senses, the Knower of the Vedas and the Saviour and Sustainer of the Universe. He is the Prime Cause of all causes.' [7] In his Majestic Aspect, He is Narayana or Four-Armed Vishnu in Vaikuntha, worshipped with reverential attitude by His devotees.

His four Special Characteristics.

In his All-Loving Aspect, He is Sri Krishna in Vraja *i. e.*, He Who attracts all by His (a) *Rupa-Madhuri* or All-attractive Beautiful Form, (b) *Venu-Madhuri* or All-attractive Melodious Flute, (c) *Leela-Madhuri* or All-attractive Glorious Deeds and (d) *Prema-Bhakta-Madhuri* or All-attractive sweetness of the Servitors of Vraja who are adept in the confidential loving service to Sri Krishna. These four-fold

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6 Bhag. XI. 5. 38.

7 Brahmasamhita. Ch. V. Sl. 1.

Super-excellent Qualities of Sri Krishna characterise His Supremacy over His all other Manifestations or Descents.

Self-surrender, the foundation.

He is unintelligible to the limited human understanding, yet He is accessible to all through *Saranagati i. e.*, unconditional self-surrender and submissive listening to the Sad-Guru or *Bona-fide* Preceptor. [8] Sri Chaitanya Mahaprabhu, the Supreme Lord Himself, laid this *Saranagati* as the foundation on which He built the beautiful structure of Pure Bhakti-Cult by His Divine Career and Inspiring Precepts. This is also the message of the last Sloka of the Geeta which supplies the clue to the spiritual life of a true devotee. Pure theism begins from this Sloka of the Geeta and develops and culminates in *Srimad Bhagavatam*.

PRIMARY PURPOSE OF LORD'S DESCENT

Three-fold Esoteric Purpose.

The primary and esoteric purpose of the Lord's Descent has been mentioned in *Sri Chaitanya Charitamrita.* [9] The three desires, for the fulfilment of which the Supreme Lord Sri Krishna manifested Himself on the mundane plane as Sri Krishna-Chaitanya, are:—(a) to measure the depth of Sri Radha's Exalted Love for Him, (b) to realise His Own wonderful Sweetness as tasted by Sri Radha Herself and (c) to experience the Ecstatic Bliss Sri Radha derives in Her Love-Pastimes with Him. The Supreme Lord Sri Krishna is the Absolute Enjoyer; but keeping in tact His Enjoying Aspect, He cannot enjoy His Own Sweetness nor can He measure the depth of Sri Radha's Love for Him, unless He assumes the role of Sri Radha, His Predominated or Enjoyed Aspect, Who alone derives Ecstatic Bliss from His Sweetness and Love.

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8. Geeta. Ch. II. 7; Ch. VIII. 14 & Ch. XVIII. 66
9. C. C. Adi. Ch. I. 6.

Ontology of Sri Chaitanya Mahaprabhu.

The Supreme Lord Sri Krishna is the Lord of His three Potencies *viz.*, *Chit*, *Achit* and *Tatastha*, otherwise known as *Svarupa or Hladini Sakti*, *Maya-Sakti* and *Jiva Sakti* respectively. Yet He always disports with His Own *Hladini Sakti* (Intrinsic Exhilarating Energy) identical with and inseparable from Him. This *Hladini Sakti* or Sri Radha lying in between Sri Krishna and His faithful devotees, exhilarates not only Sri Krishna but also His loyal servitors like a lamp on the threshold illuminating both inside and outside '*Dehali - Pradipa Nyaya*'. The Supreme Lord Sri Krishna in His Own Co-ordinate Form of Sri Krishna-Chaitanya eternally fulfils the above triple purposes. Sri Krishna - Chaitanya is the Eternal Form of Sri Radha and Sri Krishna Combined.[10] In His essence He is Sri Krishna Himself, yet His Heart is entirely saturated with the Ecstatic Divine Emotions of Sri Radha, and Whose complexion of nimbus cloud is enveloped by the golden hue of Sri Radha's complexion. Sri Radha is the Divine Embodiment of *Mahabhava*, the highest pitch or culmination of Divine Love. Love-in-separation from Sri Krishna is the characteristic feature of Her inner Nature. Sri Krishna-Chaitanya playing the role of Sri Radha is always found deeply absorbed in Her Love-in-separation from Sri Krishna and, in His ecstatic rapture of love, He used to cry out, "Where is My Beloved, the Son of Nanda, the very Life of My Life? Whither shall I go? Where shall I find My Beloved Flutist? My Heart breaks at His separation." [11] Sri Krishna-Chaitanya in the role of Sri Radha thus tastes Her Love for Sri Krishna.

In His Secondary Aspect, He is the Supreme Acharya teaching the world how to attain Sri Krishna and Krishna-Prema, the *summun bonum* of human life, by means of *Nama-Samkeertana* Which is both the means (*Sadhana*)

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10. C. C. Adi. Ch. I. Sl. 5.

11. C. C. Madhya. II. Sl. 15-16 and Ibid, Antya XVII. Sl. 53.

as well as the end (*Sadhya*). The Primary as well as the Secondary Aspects of His Leela should not be confounded.

The Two Aspects unknowable by Empiricism.

"The Leela of the Lord in either Aspect cannot be realised by dissertations, philosophical discussions or by dry intellectualism. *But he who abandons these stumbling blocks in the path of Spiritual Progress, and approaches the Supreme Lord with unconditional surrender is the only recipient of His favour, and to him alone He reveals Himself in these Two Aspects.*[12]

12. Kathopanishad. I. 2. 25.

CHAPTER II

BIRTH AND INFANCY

On the evening of Friday, February 18, 1486, during the lunar eclipse when, according to the tradition, the people resounded the sky with loud chant of the Name of Hari, the Supreme Lord Sri Gaurasundara made His Appearance at Sridham Mayapur, Nadia, the then oxford of Bengal. His father was Jagannatha Misra, better known as Misra Purandara, a real Vaishnava house-holder and a Sanskrit scholar of great repute. His mother, Sachi Devi, was the daughter of Nilambara Chakravarti, the leading astronomer and reputed astrologer of the time.

Birth

In His Naming Ceremony, the New-born Baby was named by His mother Sachi Devi as 'Nimai' after the Neem tree under which He was born and also from its bitterness to keep off the god of death who had snatched away eight children from her bosom. He was also called 'Gauranga' by the neighbouring ladies on account of His extremely beautiful complexion of molten gold. But Nilambara Chakravarti beheld the marks of a Mahapurusha in all the Limbs of the Baby, and by horoscopic calculation he found the Zodiacal signs all in the ascendant. So he named Him Visvambhara (the Saviour and Sustainer of the Universe) as the all-round scarcity that prevailed in the country would soon disappear on His Appearance and also He would remove the dearth of devotion by the felicity of Divine Love.

The Lord's Naming Ceremony.

When the time came to test the natural aptitude of the New-born Child, according to the social custom, such articles as paddy, fried rice, clod of earth, gold, silver and a copy of *Srimad Bhagavatam* (the Holy Book on Sri Krishna Leela) were placed before Him, when lo! the Child stretched

out His little Arms and embraced *Srimad Bhagavatam*, thereby indicating the only Ideal of His Life's Mission.

As the Child learnt to crawl about in the yard on His Hands and Knees, it filled all the beholders with intense joy and love for the Child.

The Lord and the Divine Serpent.

Once when Sachi and Jagannatha found their Darling couched on the coiled bed of a huge hooded-Serpent, they at once raised a hue and cry at which the Serpent slowly made His way off, leaving the Child all safe to the great delight and relief of His parents and well-wishers. The Serpent was no other than Sesha-Deva Himself, a Serving Aspect of Vishnu, on Whose coiled Body reclines Karanodakasayee Vishnu on the Causal Ocean.

The Lord and the Holy Name

From morning till evening, the house of Sachi-Jagannatha remained echoed with the blissful Name of Hari, because the Child would weep unless He heard the Holy Name. He would dance with many a bewitching gait, when He heard the chant of the Holy Name, and so the ladies of the neighbourhood used to sing the Same to amuse themselves on the lovely dance of the Beautiful Child. Thus Nimai kept them always engaged in chanting the Name of Sri Hari.

The Lord and the Thieves.

On one occasion, while playing outside the compound of His house, the Lord was abducted by two thieves who intended to rob Him of His gold ornaments. They carried Him on their shoulders long way off, but by a curious confusion brought about in them by the Lord Himself, they brought Him back to His Own house mistaking it to be their infernal destination. Meanwhile, Sachi and Jagannatha had raised an alarm on finding their Darling missing, and had been making a vigorous search through the neighbours who were running to and fro in quest of the Child; when lo! the thieves on

detecting their own blunder, put Him down and made good their escape non-plussed. Who can delude the Lord? To seek to delude Him is to delude one's own self. Yet how fortunate were the two souls on whose shoulders the Lord had a ride!

Lord's Foot-Prints.

One day, His parents were wonder-struck when they heard a tinkling sound of anklets from the bare Feet of their Child, while tripping into the inner compartment to fetch a book for His father. When the Child went out to play, Sachi and Jagannatha entered the room, and to their great astonishment found the Foot-Prints of Vishnu with the marks of flag, bolt and goad *etc.*, on the floor. Their joy knew no bounds at this blissful sight, and they prostrated before the Foot-Prints of their own Child attributing Them to be of Damodara-Gopal's, the Tutelary Deity of the family Who, they thought, while walking about the room, had made the tinkling sound and left the Foot-Prints to bless them.

Lord's Eating clay.

On another occasion, the Child was given fried rice with sweetmeats to eat. But He began to eat clay in its stead. Sachi Devi saw this and snatched away the clay from His Mouth. When asked why He had been eating clay, the Child replied, "Why, mother, I see no difference between clay and sweetmeat, as the latter is the transformation of the former." "Who taught you this dry gnosticism, naughty Child?" said Sachi Devi with frown mixed with astonishment, "Don't you see the difference? Boiled rice, though a transformation of clay, nourishes the body, while moist clay undermines the health; a dry pot can hold water, while soft clay soaks it." "How can I know the difference, mother, why did you not teach me this beforehand? I will no more eat clay; when I shall feel hungry, I will suck your breast," so saying Nimai began to suck His mother's breast to her great delight.

Sometime after, a Brahmin pilgrim of great devotional fervour arrived at the house of Jagannatha Misra and kindly accepted his hospitality. Jagannatha Misra was all attention to his revered guest. The Brahmin, as was wont with him, cooked the food with his own hands and sat down in meditation to offer it to Bala-Gopal (The Child Krishna), the Object of His worship; when lo! the Child Nimai appeared, ate a morsel and took to His Heels for fear of His father, to the great disappointment of the Brahmin. The Brahmin was requested by Jagannatha Misra to cook for the second time, to which the former reluctantly agreed, and the Young Nimai was kept under strict vigilance. But to the utter chagrin of the family, the same mishap occurred again. The Brahmin was again prevailed upon by Visvarupa, the elder brother of Nimai, to cook for the third time, and the Child was kept in a neighbouring house with the doors bolted from outside. It was at midnight when the Brahmin sat in meditation to offer his food to Bala-Gopal, and lo! the Child Nimai appeared again on the spot to the great bewilderment of the Brahmin, and when he was about to raise an alarm, the Lord smilingly said, "Why, O Brahmin! you call Me every time by My *Mantra* and yet raise an alarm when I come to partake of My food?" With this the Lord out of His causeless Mercy revealed to him His Bala-Gopal Form with Eight Arms, told him the purpose of His Appearance in the world and warned him not to divulge the secret to others. Thence forward, the happy pilgrim became a permanent resident of Navadvip and regularly visited Misra's house to offer his humble obeisances to the Lord.

Lord and the Brahmin Pilgrim.

The Child learnt at first sight all the letters, simple and compound, of the alphabet, and then began to write and read the various Names of Sri Krishna with such melodious tone as to pour nectar into the ears of His parents and the ladies who heard Him. The Lord wanted to have such curious things as moon and stars, and would not cease crying till He

Lord's Sweet Intonation and Curious Demands.

heard the name of Sri Hari. Once on an Ekadasi day (eleventh day of the moon known as the day of Hari to be observed by fast) the Child began to cry so vehemently that He could not be consoled until He was given His curious demand, *viz.*, the offerings of Vishnu prepared by the devotees, Hiranya and Jagadisa, who lived two miles off from Misra's house and how the Boy could know of it was a mystery to all. *Observance of Ekadasi by fasting is meant for devotees only and not for the Lord.* Somedays after, Nimai obtained a promise from His mother Sachi Devi that she should observe fast on every Ekadasi day.

The Lord and His Childish Tricks.

His childish pranks annoyed some of the Pandits who used to bathe in the Ganges. One day disturbed in their bath, they went in a body and complained against Nimai to His father who accompanied them to the bathing-ghat for chastising his Son, Who, in the meantime, had stolen away home by another route. Not finding his Son there, Misra Purandara came back, and to his great astonishment found his Son at home, as if just returned from school with His Body beautifully spotted with ink and no sign of bathing. At this, he was at a loss to understand as to how the bathers could have been disturbed by the Child on that day. The girls, whose articles of worship were also alleged to have been removed from the bathing-ghat by the Child, brought similar complaints against Nimai to His mother Sachi Devi who softened them with endearing words of affection. With all their external annoyance and complaints, they were exceedingly delighted at heart by the Lord's pranks and tricks with them.

Lord's procuring Unseasonable Cocoanut.

Once Sachi Devi fell into a swoon due to a slight stroke of Nimai's Hand at which Nimai began to weep vehemently. But the ladies present there demanded coconut-water from Nimai to bring His mother to senses. Nimai ran out and immediately brought a pair of white coconuts, though out of season, to the utter amazement of the ladies.

Such wonderful charming deeds of the Lord sometimes led Sachi-Jagannatha and their friends to believe that their Darling was no other than Bala-Gopal of Gokula in disguise. *But the Lord cannot be known as Such unless and until He makes Himself known.*

Lord's meeting Lakshmipriya Devi.

One day Sri Gaurasundara met Srimati Lakshmipriya Devi, His Eternal Consort in Vaikuntha, on the bank of the Ganges with articles such as flowers, garlands and sweets for Vishnu-worship. At the first sight, she recognised Sri Gaurasundara as the Lord of her heart. She then garlanded Him, offered Him the sweets, and worshipped His Lotus Feet with flowers she had brought for Vishnu-worship. The Lord accepted them with great pleasure and granted her the desired boon. *The Lord and His Sakti or Potency are identical with and inseparable from each other like the sun and his light. They descend simultaneously on the mundane plane, whenever and wherever They will.*

Misra Purandara's Pure Parental Affection for Nimai.

One night, Misra Purandara dreamt a dream that a Super-human Being appeared before him and warned him not to consider Nimai as an ordinary child and chastise Him for His naughtiness, to which Misra Purandara replied that he was not prepared to follow the principle of 'Spare the rod and spoil the child' in regard to Nimai, no matter his Son might be a God, a Siddha-Muni (Perfect hermit) or even Godhead Himself. As a father, he was in duty bound to take Him to task for His dereliction. At this pure parental affection of Misra Purandara for his Divine Darling, the Super-human Being was greatly pleased and disappeared.

CHAPTER III

BOYHOOD

Nimai's waywardness rose to such a pitch that He paid no heed to His mother's importunities. He feared none but His elder brother Visvarupa for Whom the world had lost all its charm, and who knew Nimai to be the Boy Krishna Himself and loved Him as Such. Visvarupa spent all His time with the devotees assembled at the Chatushpathi (Sanskrit Tol) of Advaita Acharya, where they held religious discourses on *Srimad Bhagavatam*. Sachi Devi used to send Nimai to fetch Visvarupa home for meals. As soon as Nimai entered the Tol of Advaita Acharya on His errand, the devotees including Advaita Acharya were so much entranced by the exquisitely charming Beauty of the Lad, that they remained gazing at Him with their eyes riveted till He tripped away with His elder brother casting His Sweet Smiling Glance at them. So long as Nimai was in their midst, the devotees used to drink deep His nectarine sweet words, leaving all their discourses aside.

Nimai and Visvarupa.

Observing the people of the world wallowing in the mud of sensuous enjoyments, Visvarupa renounced the world on the very eve of His marriage contemplated by His parents, and became a Sannyasi under the name of Sri Sankararanya. The grief of Sachi-Jagannatha at this mishap knew no bounds. The hearts of the devotees were so much filled with sorrow for His separation, that they wanted to follow His foot-steps. At this Advaita Acharya consoled them saying that he felt a thrill of joy in his heart of hearts as if Krishna Himself had already appeared in the world in response to their prayers. He exhorted them to chant the Holy Name of Sri Krishna and

Visvarupa's Renunciation.

assured them that they would behold the Lord in their midst within a short time.

Misra Purandara's Apprehension.

Since Visvarupa's renunciation, Nimai gave up His waywardness. He kept Himself always by the side of His grieved parents and cheered them up with His sweet soothing Words. He devoted all His attention to books, and had no time to play. With His wonderful memory and keen intellect, He thoroughly mastered in no time the subjects He took up for study. This gladdened the hearts of Sachi and others of the same stamp. But Misra Purandara felt uneasy. He apprehended that Nimai might also follow the example of His elder brother who, by such study, understood the hollowness of the world and renounced it. So Misra Purandara thought it prudent to put a stop to his Son's further studies, which made the Child more obstinate and turbulent than before.

Lord on the Rejected Pots.

Thus prevented from study, Nimai was sad at heart. One day He was seen seated upon a pile of black earthen cooking pots thrown away into a filthy ditch. Sachi Devi implored her Son to come down from that unholy heap of refuse. But the Lord, without budging an inch, said to His mother from His seat, "*How could these pots used in cooking food for Vishnu be unholy? Even if they be unholy, they become holy by My Touch. The idea of holiness or unholiness is a delusion of the mind which is quite distinct from the Soul Who is ever pure and to Whom nothing is unholy.*" Sachi Devi felt surprised at these pithy Words of Nimai and took Him to the Ganges for bathing.

One day, the Lord was so much delighted to hear a beggar at His door singing the glories of his Lord Siva, that He manifested Himself as Siva and mounted on his shoulders which made the beggar dance round the yard with great joy.

Jagannatha Misra lost no time in performing the investiture ceremony of his Son with sacred thread and in getting Him admitted into the Grammar school of Pandit Gangadas. Nimai made such rapid progress in His studies that, within a very short time, He mastered all the intricacies of Grammar, Nyaya, Philosophy, Rhetoric *etc.* His wonderful acumen and clear understanding won for Him the highest academic distinction and unanimous applause from both the teacher and the taught. The senior boys like Murari Gupta, Mukunda Datta, Krishnananda and Kamalakanta were puzzled by His riddles in Logic, and unable to stand before the extraordinary Genius of their Junior Comrade, they were often found to beat a safe retreat.

Lord, a Brilliant Student.

One night, Misra Purandara dreamt a dream that his Son Nimai had become a Sannyasi with red robe, and His long beautiful curling hair shaved, and that on His way to Puri, millions of people had been following Him dancing joyfully with loud chanting of Hari-Nama. Next-morning, Misra Purandara vehemently prayed to Sri Krishna that his Son might stay at home and become a house-holder. But when Sachi and Jagannatha gazed at the charming beauty of their Darling ever smiling on them, their joy knew no bounds and they forgot all their anxieties about Him. Thus Misra Purandara passed his days very happily, till one day, all on a sudden, he passed away from this world to the great grief of Nimai and His mother. Yet Nimai consoled His mother in her sad bereavement with soothing words of love and affection. When Sachi Devi beheld with the fondness of a mother the exquisitely beautiful Face of her Darling, she was so much overwhelmed with joy that she lost all memory of her past sorrows, and exclusively devoted herself to the service of her fatherless Child.

Misra Purandara's Dream.

One day, Nimai asked His mother to give Him oil for bathing, and flowers, garlands and sandal-paste for worship

of the Ganges. Sachi Devi asked Him to wait till she would bring them from outside. No sooner did He hear the word 'wait' than He flew into the rage of Rudra, the god of anger, and began to break into pieces with a lathi the pots and the utensils containing rice, pulse, oil, ghee, milk, Ganges-water *etc.*, tore off the clothes to pieces and broke everything that He came across with; even the roofs, the trees, the floors, the yard *etc.*, did not escape His lathi-blows. In spite of all this rage, Nimai did not hurt the person of His beloved mother who all along endured these violent acts of her Darling with patience of the Mother-Earth, as did Yosoda of yore the fantastic caprices of her Darling Bala-Gopal. After doing these acts of divine violence, Nimai began to roll on the ground with angry mood, and at last fell asleep.

Lord's Anger.

Meanwhile, Sachi Devi procured garlands and flowers for her Son. She slowly woke Him up and cleansed the dust from His beautiful Soft Body more beautified with the dust and sent Him to bathe in the Ganges. Returning from the Ganges, Nimai worshipped Vishnu, watered the Tulasi and sat down to dine. When He finished His meals, Sachi Devi said, "My Darling! you have but broken your own articles; Very well, let them go down with your misfortune! The loss is yours and not mine; but there is no food for the morrow". *The Lord consoled His mother to depend entirely upon Sri Krishna, Who is the only Saviour and Sustainer of the Universe.* Sometime after, he brought a couple of tolas of gold and handed them over to His mother to do the needful. Sachi Devi used to be awe-striken at such frequent and unusual way of the Lord's meeting the necessities, not knowing that her Son was the Lord of all Yogic perfections. *Mysterious are the ways and deeds of the Lord not comprehensible to human intelligence unless He Himself unravels them to His Elects.*

Lord's Consolation to His mother.

CHAPTER IV

ADOLESCENCE

The Lord in the role of a real Brahmachari never partook of His meals before bathing in the Ganges and duly worshipping Vishnu and watering Tulasi. He carefully avoided the society which was nonchalant in the performance of scriptural duties. He Himself regularly performed Sandhya-Bandana (recital of Mantras thrice a day) as enjoined in the Scriptures and insisted the same upon His pupils who joined in His Tol. He did not like that His pupils should attend His Chatuspathi without 'Tilaka' (holy paints) on their foreheads which He considered as unholy. He scarcely spent His time in idle gossip, but devoted His attention to the study of the Scriptures and different branches of learning. He never looked askance at women but always looked upon them with reverential attitude.

Lord as a real Brahmachari.

The Lord disapproved the cramming system of teaching then in vogue among the Pandits of Navadvip, and started His Own Chatuspathi in the house of Mukunda Sanjaya, an opulent citizen and admirer of Sriman Mahaprabhu. His reputation as an ideal Professor spread far and wide, and pupils in large numbers began to join His famous Chatuspathi from all parts of the country. He wrote an annotation of *Kalapa-Vyakarana*, a famous Sanskrit Grammar written by Pandit Sarva Varma. This was the only production from his Divine Pen. But alas! It is now extinct.

The Lord's Chatuspathi.

The Lord used to stroll with His pupils round the city challenging His contemporaries for literary discussions. Although Navadvip was then the stronghold of innumerable learned Pandits, young and old, far-famed in Grammer, Rhetoric, Smriti, Nyaya, Samkhya, Vedanta *etc.*, yet none dared to confront

The Lord as the Foremost Pandit.

Nimai Pandit in academic controversies and polemic discussions. Thus the Lord, while passing through the streets of Navadvip was honoured by all the notabilities of wealth and learning, who greeted Him with all humility and regarded Him as the Foremost Pandit of the City. They used to send Him special presents as the first item of their occasional ceremonies.

Pandit Srivasa's blessing on the Lord.

One day, Pandit Srivasa met the young Nimai Pandit on the way, and exhorted Him to devote His life to the worship of the Supreme Lord Sri Krishna. "*Scholasticism*," he said, "*is not the be-all and end-all of learning, the ultimate end of which is the attainment of Krishna, Krishna-Bhakti and Krishna-Prema. Acquisition of mundane knowledge divorced from religion leads one to self-conceit, self-sufficiency, self-aggrandisement, wrangling, pedantry and what not?*" At this, Nimai Pandit gladly took the benisons of Pandit Srivasa and other devotees of Navadvip on His devoted Head saying that such benedictions from the Sadhus like Pandit Srivasa would surely beget Krishna-Bhakti in Him.

The Lord and Isvara Puri.

One day, the Lord entertained as guest a great Vaishnava Sannyasi named Sri Isvara Puri, a disciple of Sri Madhavendra Puri of Madhva-Cult. The Lord appreciated the intrinsic merits of his book *Krishna-Leelamrita*, and spoke highly of the same. When He was asked by the author to point out the defects of the book, the Lord said that *there can be no defects in the work of a true devotee of Sri Krishna under Whose inspiration he writes.* It is this Isvara Puri whom the Lord subsequently accepted as His Spiritual Guide at Gaya.

While strolling round the city with His pupils, the Lord visited the houses of weavers, milkmen, scent-dealers, florists,

betel-sellers, conch-dealers *etc.*, and so endearing was His amiable demeanour and so attractive was his Beautiful Person, that wherever He went, He was greeted with presents of their respective articles of sale out of their own accord. The sweet words of benediction with which the Lord accepted them dropped like manna to their ears, giving them ineffable joy and bliss.

Lord's Visit to Different Quarters.

Then the Lord visited the house of an astrologer and enquired of him about His Own Previous Birth, whereupon the astrologer meditated on His Bala-Gopal Mantra, and tried his level best to have a peep into the Lord's Previous Birth. The more he muttered his Mantra, the more he visualized, to his utter amazement, Sri Krishna with His Leela in Gokula, Devaki-Nandana Vasudeva with His Leela in Mathura and His various Descents—such as the Divine Fish-Turtle-Boar, Nrisimha, Vamana, Parsurama, Rama, Balarama, Jagannatha with Balabhadra and Subhadra—in the very Person of the Lord Nimai in front of him. Due to the influence of the Lord's Maya, the astrologer failed to unravel the mystery lying behind the vision of his. He got puzzled and suspected Nimai to be either a Magician or a Super-human Being come to test his power of prediction. So, in order to avoid further trouble, he requested the Lord to come the next day at which the Lord smiled and wended His way towards Sridhara's.

Lord and the Astrologer.

At last the Lord visited the dilapidated cottage of Sridhara, a genuine devotee of Vishnu and regular worshipper of the Ganges. He used to spend his night in chanting aloud the Names of Sri Hari to the great annoyance of his neighbours. He was very poor and lived upon selling sheaths, spathes, banana-leaves *etc.* The Lord was very fond of joking quarrels with him whenever He met him. The Lord asked him as to why he, being a worshipper of Sri Lakshmi-

The Lord and Sridhara.

Narayana, had been always in want of even bare necessities of food and clothing, while worshippers of other minor gods had been rolling in wealth and prosperity. At this, poor Sridhara replied, "O Pandit! Yet time, the respector of none, glides equally with one and all, whether the princes living luxurious lives with their henchmen, or the poor always labouring under wants and poverty, or the animals depending entirely on the free gifts of Nature. Time keeps them always engaged in reaping the consequences of their respective actions as willed by God. *Eating, drinking, merry-making, sleeping, coition, and such like sensual pleasures are common factors both in man and animal but 'Haritoshana' (worship of Hari to His pleasure) is the exclusive right of human beings, ignoring which they cannot claim to be superior to other animals.* The worldly people are all agog after mundane ameliorations, while the Vaishnavas whom the goddesses of wealth, learning, and salvation are ready to serve with folded hands, posing themselves as poor, are always engaged in their devotional services of the Lord, and so hardly find any time for such temporal and frivolous pursuits". At this the Lord said, "No, you have enough hidden treasure and yet pose yourself to be poor to deceive the public. I will certainly expose you to others, if you fail to promise Me My due share." But Sridhara who lived from hand to mouth pleaded inability to spare anything from the small stock of vegetables he had for sale. Thus he wanted to avoid further remonstrances with the Lord. But the Lord was pertinacious in His demands. At last Sridhara had to yield with a promise to give Him gratis everyday His daily consumptions of vegetables such as sheaths, spathes, radishes, banana-leaves *etc.* Now the Lord was satisfied and said to him, 'O Sridhara! what do you think of Me?" Sridhara replied, "Why? You are a young Brahmin and as such, part and parcel of Vishnu". "No, you have failed in your assumption; I am a Milk-man and the Father of the Ganges you worship, praising in hymns all her glories", was

the Lord's retort. At these seemingly offensive words of the Lord, Sridhara muttered 'Sri Vishnu! Sri Vishnu!' and said "O Pandit! have you no regard even for the Ganges? Dare you call yourself the Lord of the Ganges? Men grow wiser with their age, but I see you are more flippant and fidgety as you grow older." But ah! poor Sridhara failed to recognise his own Lord due to the influence of His Yoga-Maya. *Nobody knows the Lord unless He reveals Himself to him.*

By this, the Lord teaches us that *the super-mundane treasure which poor Sridhara accumulated by selling banana-leaves and radishes can never be attained by millionaires in millions of births; and that the Ecstatic Bliss which the Vaishnavas derive from 'Hari-bhajana' (worship of Sri Hari), their physical wants and distresses notwithstanding, will not even be cognizable, not to speak of realisation, by the worldly-minded people owing to their pride in high pedigree, abundant wealth, vast learning, handsome appearance and hankering after worldly name and fame, all these being ephemeral and baneful in the long run, have no attraction for the Vaishnavas.*[1] *'The Supreme Lord Sri Chaitanya Mahaprabhu is not attainable by wealth, lineage and learning but only by single-minded loving devotion.'*[2] *The prominent feature which characterises the devotees of the Lord is their aversion to worldly enjoyment, a feature which exceedingly delights the Lord.*[3]

The Lord was so kind and affectionate to poor Sridhara that He deigned to make a delicious repast prepared of milk and gourd offered by him over-night His Sannyasa, thereby showing the people of the world, *that even the humblest offering of a pure devotee is accepted by the Lord, while varieties of rich palatable dishes offered without any devotional aptitude are wholly rejected by him.*[4] Take the cases of

1. Ch. Bhag. Madhya. IX. 234-236, 240-241.
2. Ch. Bhag. Madhya. X. 279 Ibid XXIII. Sl. 493.
3. C. C. Antya. VI. 220. 4. Ibid. Madhya. XVI. 127 and Bhag. IV. 31. 21.

King Duryodhana and poor Vidura. When Duryodhana prepared a sumptuous feast for Sri Krishna as his Guest at Hastinapura, the Lord refused such unholy repast, as it contained not an iota of love in it, while He accepted with great relish and enjoyment even the husky grains of rice offered by Vidura with sincere warmth of devotion and love.

Lord's marriage with Lakshmipriya Devi.

The Lord married Srimati Lakshmipriya Devi, the daughter of Sri Vallabha Acharya, a distinguished Pandit in His neighbourhood. His marriage with Srimati Lakshmipriya Devi was a source of great joy to His mother as well as to His mother-in-law. As an ideal housewife, Srimati Lakshmipriya Devi spared no pains to perform the household duties entrusted to her to the entire satisfaction of her Lord and her mother-in-law. Besides, she was always cheerful and ready to cook for and serve any number of chance-guests and Sannyasis, whenever invited by her Lord.

Lord as Ideal House-holder.

As an Ideal House-holder, His door was always open to charity and hospitality for chance-guests and Sannyasis. He was very liberal in giving food and clothing to the poor and the needy who used to come a begging to His door. How fortunate were they to receive food and clothing from the Direct Hands of the Lord of the Universe, Who thereby delivered them from their eternal bondage! Oftentimes Sannyasis and other chance-guests used to come in tens and twenties at a time to His house, and the Lord gladly served them sumptuously with His personal care and attendance. Whenever Sachi Devi found it hard to meet such heavy pressure, the Lord would say, "Krishna, the Saviour and Sustainer of the Universe, will manage everything," when lo! viands galore came pouring unexpectedly from unknown quarters. By this, the Lord teaches us that *every house-holder should be hospitable to his guest without any reserve, and should have absolute*

reliance on the Supreme Lord Who is the only Proprietor, Saviour and Sustainer of the Universe. 'Even if there be nothing at hand to meet the guests, one should cordially entertain them with sweet words, comfortable seat and drinking water.

Lord and Tapana Misra.

The Lord went to East Bengal[5] as a Professor for imparting real education to the students and acquiring wealth as a House-holder. Thousands of students flocked to His camp for study. During this time, a Brahmin named Tapana Misra, a sincere and earnest seeker after the Absolute Truth, while struggling hard to arrive at a definite conclusion as regards the Means as well as the End of human existence, saw in dream a Super-human Being who told him that Pandit Nimai was the Supreme Lord Himself Who alone was competent enough to solve his difficulty.

Nama-Samkeertana is both Means and End.

Next morning, Tapana Misra approached the Lord with prostrations at His Lotus Feet and implored Him with all humility to enlighten him on *Sadhana* (means) and *Sadhya* (end). At this, the Lord said, "Fortunate are you, O Brahmin, that you have such a strong inclination for worshipping Sri Krishna. *Out of the four different Means in four ages of attaining the Ultimate End, 'Sam-keertana of the Holy Name of Sri Krishna,' One and Same with Sri Krishna Himself, is the most effective and the only Means in Kali-Yuga to attain that End, and there is no other means of deliverance than Nama-Samkeertana. It is twice blessed for, it blesses him that chants and those that hear. So blessed is he who chants the Holy Name incessantly in this age. No amount of austerities, sacrifices and study of the Vedas will be pleasing to the Supreme Lord Sri Krishna save and except chanting His Holy Name.* So, go home and chant incessantly the Holy Name of Sri Krishna

5. Some say that the Lord went to Mogdoba, a village on the bank of the river Padma in the district of Faridpur, where His maternal grand-father, Nilambara Chakravarti, lived.

avoiding ten offences[6] against the Holy Name. When the sprout of Divine Love will spring up in your heart as the result of *Nama-Samkeertana*, you will then come to know what is *Sadhana* and what is *Sadhya*." With this the Lord exhorted him to chant the following couplet of Holy Name of Sri Krishna.

हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ।
हरे राम हरे राम राम राम हरे हरे ॥

O Hare! O Krishna! O Hare! O Krishna!
O Krishna! O Krishna! O Hare! O Hare!
O Hare! O Rama! O Hare! O Rama!
O Rama! O Rama! O Hare! O Hare!

Misra wanted to renounce the world and follow the Lord Who asked him to go to Benares and wait for Him till His arrival there.

It was during His sojourn in East Bengal that Lakshmipriya Devi left this world, as the separation from her dear Lord was extremely unbearable for her. The Lord returned to Navadvip with a large fortune in the shape of free presents from His pupils. He consoled His mother for the premature passing away of her daughter-in-law with His soft, sweet and soothing words.

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6. The ten offences against the Holy Name are :—(i) To disparage the Sadhus or Absolute-realised Souls who can redeem the whole world by means of *Nama-Samkeertana* - the highest End of human existence; or to consider them on a par with other pseudo-Sadhus, (ii) to consider the Absolute Person Sri Krishna as different from His Name, Form, Qualities, Deeds, Realm *etc.* and on a par with other minor gods and goddesses, (iii) to consider the Spiritual Preceptor, the Transparent Medium, as a mortal, (iv) to consider the Self-Revealed Scriptures such as Srimad Bhagavatam, Gita, Upanisads *etc.* on a par with ordinary books of mundane origin and author, (v) to consider the glories of the Holy Name as mere eulogistic or hyperbolic, (vi) to consider the Holy Name as merely figments of imaginitive brains, (vii) the tendency to commit sins on the strength of the Holy Name, (viii) to consider the chanting of the Holy Name on an equal footing with other pious deeds and also indifference, indolence, inattentiveness in chanting the Holy Name, (ix) to initiate a person of anti-devotional aptitude with the Holy Name and (x) to disregard the Holy Name after hearing the Glorification of the Same, due to doting misidentification of the Self with body and mind known as *Purushabhimana* or 'egotism'.

The Lord, requested by His mother, married for the second time Srimati Vishnupriya Devi, the daughter of Sri Sanatana Misra, the Court Pandit. Srimati Vishnupriya Devi was an ideal housewife who left no stone unturned to minister to the comforts of her dear Lord Sri Gaurasundara and her mother-in-law Sachi Devi. The wedding expenses of the Lord with Srimati Vishnupriya Devi, on a princely scale, were all borne by Sri Buddhimanta Khan, an influential landlord of Navadvip, showing *thereby that the proper and the best use of wealth is not to squander away in frivolous pursuits for one's own sensual gratification, but to render all sorts of services as would please the Supreme Lord and His devotees.* This Buddhimanta Khan was, in his previous birth, Sri Subarna Sen of Subarnabihar, the legend of whom runs thus:

Lord's marriage with Vishnupriya Devi.

The sacred shrine of Subarnabihar* (now in ruins) about four miles south-east of Sridhama Mayapur was the ancient capital of the Pal dynasty of Gauda. It is situated near the village Amrahatta where the Lord performed the miraculous 'mango-festival' after Samkeertana. In Satya-Yuga, there lived a pious and mighty king named Sri Subarna Sen at Subarnabihar. During his long reign, there was peace and prosperity all over his kingdom. The king was famous for his hospitality and devotional services to Vaishnavas. One day, when Sri Narada Goswami visited his palace, he listened to His religious discourses with rapt attention, whereupon he was surcharged with a spirit of *Yukta-Vairagya* (genuine asceticism) throughout his whole life. By the grace of the holy Saint, he also came to learn that in Kali-Yuga, the Supreme Lord Sri Krishna would manifest Himself as Sri Gaurasundara with the

The Legend of Sri Subarna Sen.

*A branch-Math of the Gaudiya Mission has been established there in about 1936 by His Divine Grace OM Vishnupad Paramahamsa Sri Srimad Bhakti Siddhanta Sarasvati Goswami Thakur of revered memory.

Love and Glow of Sri Radhika, His Divine Consort, and establish the Universal Church of *Nama-Samkeertana* all over the country. The very Name of Sri Gaurasundara emanated from the holy lips of Srila Narada Goswami filled his heart with a thrill of joy, and he began to cry for a Darsan of the Lord with all humility. That very night he dreamt a dream that the supreme Lord Sri Gaurasundara with the hue of molten gold (as mentioned in the *Mundaka Upanishad*, III-3) performed *Nama-Samkeertana* dancing in his compound with all His followers. He woke up and began to cry for a Darsan of the Supreme Lord Sri Gaurasundara, when a voice from heaven said, "O King! weep no more; the Lord Sri Gaurasundara will manifest Himself as the Supreme Lord of Love, Beauty, Truth and Harmony in Navadvip at Sridhama Mayapur, Yogapeetha, close to your capital. You will then be renowned as 'Buddhimanta Khan' and will be regarded as one of His staunch followers for rendering loving service to Him."

Lord's Deliverance of Digvijayee.

Once a Digvijayee Pandit (Champion-Scholar) named Kesava Bhatta of Kashmere visited Navadvip and challenged the Pandits to confront him in any branch of learning. The Pandits knowing him to be unchallengeable fled from the city on some pretext. One evening, when the young Nimai Pandit was seated with His pupils on the bank of the Ganges, the Digvijayee happened to come there. He was requested by Nimai Pandit to recite a hymn in praise of the Ganges. At this, the Digvijayee began to brag of his poetic genius before the Lord, reciting extempore a hundred slokas on the same at a stretch. On being asked to explain the merits and demerits of a particular sloka of the hymn quoted by Nimai Pandit, the Digvijayee, though greatly astonished within at the wonderful memory of Nimai, boastingly declared that there could be no defects in his hymn. But Nimai Pandit pointed out five kinds of errors in the beginning, in the middle and in the end of the sloka, despite the five kinds of merits therein. It was the

special characteristic feature of the Lord not to wound the feelings in any way of His vanquished opponents in literary disputes. This was fully illustrated, when the Digvijayee, worsted by the Lord in the presence of His innumerable pupils, was going to be laughed at by them, the Lord prevented them from so doing. Yet this discomfiture had a marvellous effect on the Digvijayee. It was the turning point of his spiritual life. That very night the Goddess Sarasvati whom he adored all through his life and by whose grace he was enabled to defeat his opponents in polemic controversies all over the country, appeared before him in his dream and advised him to surrender his all to the Lotus Feet of Sri Nimai Pandit Who was no other than the Supreme Lord Himself appeared on the mundane plane to curb down the vain glory of the pedants, the affluent and the well-born, but to be attainable only by His submissive, loyal and loving devotees who are 'Akinchanas' *i.e.*, have nothing in the world to call their own except His Lotus Feet. Next morning, when the Digvijayee appeared and submitted before the Lord with all humility, the Lord said to him, "*The object of learning is not to acquire fame as a World-Champion in literary or polemic discussions which breed intellectual pride, jealousy, and above all, over-estimation of one's own self, but to render devotional service to the Supreme Lord Sri Krishna Who is the Eternal Bridegroom of 'Suddha Sarasvati' (Real Learning). To consecrate body, mind, soul and property to the service of Sri Krishna is the Ultimate End of real learning. Avoid arrogance. Be humble and devote yourself whole-heartedly to the worship of the Lotus Feet of Sri Krishna with kindness to all Jivas. Know this to be the Acme of all My words of advice.*" With this, the Lord embraced him by which true devotion, true asceticism and true knowledge dawned upon him and he was blessed.

The Causeless Mercy of Sri Gaurasundara makes a king forsake his kingdom and turns him to be a real devotee of

Sri Krishna with a complete aversion to worldly enjoyments. The worldly prosperity or amelioration coveted by the people of the world is rejected, even when offered, by a devotee of Sri Krishna. So long as there is no taste for the Ambrosial Bliss arising from the loving service to Sri Krishna, one is apt to covet such worldly prosperity and happiness. In other words, '*so long as there is no love for Sri Krishna, there is no escape from mundane attachment.*'[7]

This conversion of the Digvijayee Pandit to the cult of Pure Bhakti teaches us the bare fact that *without the Non-Evil-producing and Causeless Mercy of the Supreme Lord Sri Chaitanya Mahaprabhu, it is impossible for an aspirant after Bhakti to have any glimpse of true devotion, true asceticism and true knowledge.*

This spectacular victory of the Lord over the Digvijayee Pandit in literary tournament gained Him the name of 'Badi-Simha' (the Lion of His opponents) and spread His fame all over the country as the Foremost Pandit of the day.

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7 Ch. Bhag. Adi, XIII, 173-182; Bhag, III. 29. 10, and Bhag. V, 5. 6.

CHAPTER V

YOUTH

When the Lord's reputation as the foremost Pandit of Navadvip had reached its zenith, He proceeded with some of His pupil-disciples to Gaya with the ostensible purpose of performing the annual rites in honour of His departed father. On the way, He visited the Mandara hills (in the district of Bhagalpur) to have a Darsan of the Holy Image of Sri Madhusudana[1] installed there from time immemorial. On his way to Punah-Puna,[2] the Lord feigned illness, and in order to extol the glories of the 'feet-wash' of pure Brahmins, He, as a House-holder, called for it, drank it and got Himself cured. On arriving at Gaya, He went inside the sanctuary to have a Darsan of the Lotus Feet of the Lord Gadadhara, surrounding which the Brahmin Pandas were singing the glories in praise of the Same. On hearing this, the Lord was overwhelmed with joy so much so that the 'eight-fold symptoms of ecstatic emotions'[3] began to manifest themselves in His Body to the great delight and astonishment of the Brahmins present there.

Lord's Pilgrimage to Gaya.

Just then, Sripad Isvar Puri whom He had once entertained as a guest at Sri Mayapur, happened to arrive there and was glad beyond measure to see the Lord before him. Both of them greeted each other with a loving embrace and overflowing tears of joy. The Lord then addressed Puri Goswami thus: "How blessed am I that my pilgrimage

Lord's meeting Isvar Puri, His Gurudeva.

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1 Here Sri Chaitanya's Foot-Print was installed by His Divine Grace Srila Bhakti Siddhanta Sarasvati Goswami Thakur on the 13th October, 1929.

2 Now a station of the E. I. Railway, next to Patna in the Patna-Gaya Line, situated on the bank of the river Punpun.

3 (i) Tears of love, (ii) Tremor, (iii) Horripilation, (iv) Perspiration, (v) Dullness, (vi) Paleness, (vii) Choked voice and (viii) Trance.

to Gaya is crowned with success by Thy Darsan! Offering obsequial cakes at the Lotus Feet of the Lord Gadadhara releases one's manes but only such of them for whom they are meant. But the very sight of Thy Lotus Feet delivers one's myriads of manes from eternal bondage. '*Mahabhagavatas like Thyself are themselves Tirthas (Holy Shrines), as the Supreme Lord Gadadhara always dwells in their heart of hearts.* So their pilgrimage to several Tirthas simply enriches their (Tirthas') purity all the more, otherwise they have no need for such pilgrimage.'[4] Hence Thy Lotus Feet are the *Sanctum Sanctorum* of all sacred shrines and regarded as such by all sages. I, therefore, consecrate unreservedly My Body, Mind and Soul to the service of Thy Lotus Feet. Be Thou Merciful, O Puri Goswami, to deliver Me from this ocean of the world by opening My inner spiritual eyes long sealed in the gloom of nescience with the spike of the eye-salve of Transcendental Knowledge."

Then Sripad Puri Goswami said to the Lord, "O Pandit! the very sight of Your handsome Personality, Your unparalleled Scholarship and immaculate Character gives me unspeakable delight and makes me believe that You are no other than Godhead Himself. Since my Darsan of Yours at Sri Mayapur, I have no other thought than that of Your charming Personality and sweet amiable Behaviour which have taken entire possession of my heart. To tell You the truth, the ecstatic Bliss I derive from Your Darsan is the same as I feel in the Darsan of Sri Krishna. 'With the eyes of Bhakti saturated with the salve of Love for Sri Krishna, the devotees always behold in their heart of hearts the All-Beautiful Form of Sri Syamasundara of inconceiveable Attributes"[5]

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4 Bhag. I. 13. 10.

5 Brahma-Samhita Ch. V. Sl. 38.

Next morning Sripad Puri Goswami presented himself before the Lord, when the Latter had just finished His cooking. The Lord offered the food prepared by His Own Hands to Sripad Puri Goswami, thereby showing the duty of a disciple to his Gurudeva. On a subsequent occasion, while passing through Kumarahatta, the birth-site of Sripad Isvar Puri, the Lord took the holy dust of the place on His Head and praised its glories to show further how a disciple should honour the birth places of Guru and Vaishnavas.

Lord's Initiation.

Another day, the Lord prayed for Diksa-Mantra from Sripad Isvar Puri who initiated Him with the ten-lettered Mantra, muttering which the Lord plunged Himself in the nectarine ocean of Krishna-Prema. Although the Lord did not require any initiation from a Preceptor (He being the Fountain-head of all Preceptors) yet as an Acharya, He enacted this Leela of taking initiation from a Guru, *simply to teach the people who are aspirant after Mukti and Krishna-Prema the indispensable necessity of initiation from a Sad-Guru after unconditional self-surrender.*

Significance of Initiation.

Sri Gurudeva, the most beloved of Sri Krishna, initiates a disciple with Mantra which literally means Incantations or Spiritualised Words in Amnaya, Which possess inherent specific powers to liberate the mind of the disciple from its speculative activities and enjoyments *i.e., Incantations that not only deliver the disciple from all tendencies of attachment for mundane likes and dislikes, but also enkindle corresponding likes for what is congenial, and dislikes for what is detrimental, to Krishna and Krishna-Bhakti. The effects that go pari passu with Krishna-Mantra and Krishna-Nama or Maha-Mantra are respectively* (a) *complete deliverance from the bondage of Maya and (b) a simultaneous corresponding awakenment of the spirit of constant loving service to the Supreme Lord Sri*

Krishna as a Niskinchana Bhakta. This is known as Diksa or initiation in its real sense.[6] Hence no Diksa is complete unless these two data are fulfilled.

Lord's Change after Initiation.

Intoxicated with Love-in-separation from Sri Krishna, the Lord started one night for Vrindavana without the cognizance of His followers. On the way He heard a heavenly voice entreating Him to postpone His journey to Vrindavana for the time being and soon return to Navadvip where His Revelation as Godhead with the Leela of disseminating Krishna-Prema by means of *Nama-Samkeertana* all over the country was urgently needed for the deliverance of the people at large. Hearing this, the Lord wended His way back to Navadvip with His followers. The Lord returned to Navadvip immersed in Divine Love for Sri Krishna. The devotees of Navadvip were so long dead-alive due to the absence of the Lord, the very Life of their existence. Now life came unto them, as they found their Beloved Lord again in their midst after a long separation. They welcomed and greeted the Lord with such unbounded enthusiasm and outbursts of delight as were never seen before.

The Lord began to narrate His pilgrimage to Gaya to some of His chosen friends :—" In days long-gone by, Sri Krishna once visited Gaya and to commemorate His visit, the place where He washed His Lotus Feet is thence-forward known as 'Vishnu-Padodaka-Tirtha'. The glorification of the same is mentioned in the two Slokas of *Srimad Bhagavatam viz.*, (a) 'Who else in this world can be designated as the Supreme Lord Bhagavan than Sri Krishna Himself from Whose Toe sprang up the holy Ganges which was offered by Brahma as consecrated water to His Lotus Feet and which

6 Ch. Bhag. Madhya. XVII. 105-106 and C. C. Adi VII. Sl. 73.

has been purifying the whole world, even Siva;[7] (b) 'The Lotus-Feet of the Supreme Lord Sri Krishna should always be meditated upon, Whose Feet-wash is known as the famous Ganges, carrying whose world-purificatory water on his head the Lord Siva has become auspicious or exceedingly happy, and meditation on Whose Lotus Feet liberates the mind from all kinds of sins like the thunderbolt that splits up or rends asunder the mountains.'"[8]

Lord's Love-in-Separation from Krishna.

The very remembrance of the Lotus Feet of the Lord Gadadhara of Gaya filled Nimai Pandit with overflowing tears of love for Sri Krishna. Then the Lord began to unbosom His heart's grief at the separation from His Beloved Krishna Whom He had glanced at Kanai-Natsala[9] on His way back from Gaya, to some of His most intimate friends such as Pandit Srivas, Pandit Gadadhara, Pandit Sadasiva, Sriman Pandit, Murari Gupta and Mukunda Datta, all assembled in the house of Suklambara Brahmachari. The Lord gave vent to His woeful love-lorn feelings thus:— "When and where shall I find My Beloved Krishna, the Son of Nanda, Who disappeared from My view as soon as I beheld Him. Bring Him to Me and alleviate My sorrow. My heart breaks at His separation"—saying this, the Lord fell into a trance. On hearing these words of anguish from the depth of His Heart, all the devotees present, including Gadadhara who was inside the room, also followed suit under the overflowing impulse of Krishna-Prema. After regaining consciousness, the Lord praised Gadadhara for his unflinching devotion to Sri Krishna from his very childhood.

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7 Bhag. I. 18, 21.

8 Bhag. III. 28, 22.

9 At Kanai Natsala near Rajmahal, Sri Chaitanya's Foot-Print was installed by His Divine Grace Paramahamsa Sri Srimad Bhakti Siddhanta Sarasvati Goswami Thakur, on the 15th October, 1929.

LORD'S SERMONS TO HIS PUPILS *

The Lord was so much overwhelmed with love for Sri Krishna, that, when He met His pupils at the house of Sri Mukunda Sanjaya to resume reluctantly His task as a Professor, He explained nothing but the Glories of Sri Krishna and His Holy Name. The Lord said, "Sri Krishna is the Lord of all—so declare all the Vedas. The so-called professors or Vedantists do not worship Sri Krishna under the spell of Maya. Sri Krishna is the Soul of the universe. His Holy Name is the Ocean of Bliss and Kindness. He who has no love for such an All-Love Sri Krishna and has no relish for His All-Bounty Holy Name is doomed to destruction. *A sinner with all his sins and offences goes to Vaikuntha, when he utters His Holy Name without any further offence*, as illustrated in the case of Ajamila of yore.

Ajamila's Redemption through Namabhasa.

"Ajamila was a great sinner who had left no sins or crimes uncommitted except Vaishnava-Aparadha or offence against a Vaishnava. At last, when Death came with three of his grim-faced messengers representing three-fold sins committed by him by his body, word and mind,[10] he got frightened at their very sight and called out his darling son, Narayana, who did not at all respond to his call. Thus forlorn and penitent for his past actions, he called to mind 'Narayana', the Lord of Vaikuntha, when lo, four Vishnu Murties representing four letters of 'Na'-'ra'-'ya'-'na' appeared on the spot, rescinded their (Death-messengers') arguments by saying—'Of all sins, crimes and offences committed by the

* Ch. Bhag. Madhya. Ch. I. 148-167, 327-343, 405-410.

10. Three-fold sins are I *Bodily*— (a) killing or hurting others without any provocation, (b) theft and (c) adultery. II *Verbal*— (a) idle gossips, (b) using abusive language to others, (c) speaking falsehood (d) Tale-bearing and (e) Vilification of others. III *Mental*— (a) tendency to deceive others, (b) unkindness to other beings and (c) desire for fruits of actions (*Mahabharata—Danadharma*).

sinners, the most tangible and fruitful penance is chanting the Holy Name of Narayana Who considers the chanter as His Own, and protects him from all perils and evils '*—and declaring Ajamila freed from all sins on account of his utterance of the Holy Name of Narayana (known as *Sanketa Namabhasa* or indirect indication of the Lord's Name) took him to Vaikuntha, the Eternal Blissful Abode of all free souls.

"But it is a matter of deep regret that such All-munificent Holy Name is ignored by the rich and the learned, and by men of rank and position, due to their pride in mundane acquisitions of wealth, learning, lineage, name and fame, thereby courting eternal damnation. So you should worship the Lotus Feet of Sri Krishna Whom the Goddesses of wealth and learning worship with their folded hands for His kind favour, Whom the Gods of creation and destruction worship with all regard and reverence as His eternal servants, and from Whose Lotus Feet springs forth the Holy Ganges which washes off the sins of all, and is carried by Siva on his head as sacred[11]. 'Sri Krishna is the Supreme Lord Himself. There is none equal or superior to Him. He is the Lord of the three worlds *viz.*, Bhuloka, Vaikuntha-loka and Goloka. He is Himself *Paramananda* (Supreme Bliss) *Sanatana* (Eternal Entity) and *Purna* (Entire Whole). All His Glories, Grandeur, Sweetness and Pastimes minister to His enjoyment. While the Gods and Loka-Palas (Regents of four quarters) make Him their obeisances with Puja-offerings, the crowns on their heads sing the Glories of His Foot-stool, when they come in contact with It'[12]. 'He—who does not energise his activities on righteous cause which does not result in detachment from worldly affinities, and which detachment in its turn does not culminate in Krishna-Bhakti—is one who is more dead than alive.'[13] 'So long

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* Bhag. VI. 2. 10.

11. Ch. Bhag. Madhya. I. 148-167.

12. Bhag. III. 2. 21.

13. Bhag. III. 23. 56.

as the people of the world do not take absolute shelter at the Lotus Feet of Sri Krishna, there is the cause of fear from loss of life, wealth, friends and relatives and grief arising therefrom, nay, an increasing thirst for regaining them with rebukes as sequel; and there is also vain egotism of 'I-ness' and 'my-ness' for all transient things, the root cause of all evils and afflictions.'[14]

Krishna, the nearest & dearest to Atma.

"Atma means 'dear'. It is Krishna-Sakti pure and sacred, whom every body loves and reveres as dear. When this Sakti or potency of Sri Krishna quits the body of a father, the son erstwhile seated on his lap burns or buries the dead, and thereby feeling polluted, bathes in the Ganges to purify himself. Again, Paramatma means 'very dear'. To whom? Certainly to Atma who is part and parcel of Paramatma with Whom he is indissolubly connected with the tie of Love. This Paramatma, the Indweller of every Atma, is no other than Sri Krishna Himself in His Partial Immanent Aspect. Hence none in the world is so dear to Atma as Paramatma or Sri Krishna Himself. Now then, one Atma is dear to another because of his being Krishna-Sakti, and Paramatma is dearer to Atma because of His being the Source of all Atmas, but Sri Krishna is the Nearest and Dearest to all Atmas, because of His being the Source of all Atmas and even of Paramatma. '*Whatever affairs of love going on in this world, knowingly or unknowingly, among the animate or inanimate beings, are enacted in terms of love of Atma for Paramatma and hence for Sri Krishna, a fact which the fallen souls wrongly attribute to their fleshy tabernacles under the influence of Maya.* To a '*Dehatmavadi*' (one who identifies his soul with his body) his near and dear ones related to his body are not so dear as his own body; even if his own body is dear, it is not so dear as his own Self because, even

14. Bhag. III. 9. 6.

in his moribund state, his body having been altogether worn-out, his longing for living longer *i.e.*, preserving the Self from death still lingers and never forsakes him. Hence the Self or Atma is really dear to the embodied soul, and everything else, animate or inanimate, is dear to him only in relation to this Atma or Self'. '*Know then, this All-pervading Sri Krishna to be the Nearest and Dearest to all Jivatmas. Yet He manifests His Leela on this mundane plane through the agency of His Yoga-Maya. He enacts His Leela with a human Form which is entirely Spiritual for the eternal welfare of the Jivas of the world at large*'. 'Those who know that Sri Krishna is the Prime Cause of all causes view this movable and immovable world as His cosmic manifestation. They know it for certain that nothing in the world can exist beyond and independent of Sri Krishna'[15]. '*Those who take absolute shelter like sages of yore on the Ark of the Lotus Feet of Sri Krishna of sacred Renown, can easily cross this terrible impassable ocean of the world as easily as the water in the hoof-print of a calf, never to return from the Blissful Realm of His Lotus Feet*'.[16]

Krishna not Accessible to worldlings.

"Those who have no control over their senses, and are fondly attached to their worldly affinities and relations, chewing the cud of abject worldliness time and again, can hardly attain any devotional aptitude for Sri Krishna, either by their individual or collective efforts or from their so-called preceptors who are also of the same mould. They are, therefore, hurled down to the Tamisra-hell, a dark abysmal deep of terrible tortures. Wallowing in the foul sink of odious worldiness, they are quite ignorant of the fact that Paramatma-Vishnu (the Giver of all knowledge, activity and strength) is the Centre of all energy and activity. Like the blind leading another blind, they are entangled in the powerful meshes of Karma-Kanda

15. Bhag. X. 14. 50-57. 16. Bhag. X. 14. 58.

and Jnana-Kanda of the Vedas from which they cannot liberate themselves unless they consecrate their body, mind and soul with the feet-dust of the genuine devotees of Sri Krishna, who are *Akinchanas* or *Mahabhagavatas* and are, therefore, competent enough to liberate them from the bondage of Maya and endow them with Krishna-Prema.'[17] 'Who the wise on earth would take shelter in any other god than the Supreme Lord Sri Krishna Who is the most Beloved to His devotees, Who is strictly true to His promise, Who is the most Friendly and ever Grateful to His devotees for their loving services, and Who not only vouchsafes all the desires of His faithful servitors but also His Own Gracious Self to them, thereby losing nothing nor gaining anything for Himself.'[18] 'Who else is so Merciful in whom I should take absolute shelter than Sri Krishna Himself, Who granted a high covetable place of a foster-mother even to the wicked witch Baki-Putana*, the veritable personification of hypocrisy, although she had come to suckle the Divine Child Krishna from her poisoned breast with the covert intention of killing Him outright.'[19]

Holy Name, the only Saviour.

"' O Dear Pupils! Let the Holy Name of Sri Krishna be the Strength and Support of your spiritual growth. May the Holy Name—Which is the Source of all well-being, the Killer of all sins of Kali, the Holiest of the Holy, the very utterance of Which is the requisite fare of journey for those who are desirous of salvation, the only Repose of the words uttered by the truly wise, the very Life of the saints, and is the Living Seed of the Tree of Religion be your only Support '[20] Accept those principles that are based on pure theism, and reject those that are anti-devotional in spirit or averse to

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17. Bhag. VII. 5. 30-32.
18. Bhag. X. 48. 26.
19. Bhag. III. 2. 23
20. Padyavali. Sl. 19.

* Baki - Sister of Baka, the demon killed by Sri Krishna.

Krishna and Krishna-Bhakti. Never give way to idle gossips nor hanker after vain pursuits such as piety, wealth, passion or even salvation. 'He who does not cross over this ocean of the world with this competent boat of human body (which is rarely obtainable but now has been available by chance) guided by a Preceptor as helmsman and driven by the favourable wind of My Grace, is a self-murderer,'[21] '*So the best use of this human life is to chant incessantly the Holy Name of Sri Krishna, One and the Same with Sri Krishna Himself, the Supreme Captain without a Second of all human vessels in this world-ocean. Avoid Nama-Aparadha and even Nama-Abhasa which is void of Nama-Aparadha and relationship with Krishna. Chant the Holy Name with a serving temperament but not with an enjoying mood, considering yourself humbler than a blade of grass, more forbearant than a tree and showing due respect to others without coveting any for yourself. Look upon everything, animate or inanimate, with regardful eyes as the holy Seat of Sri Krishna. Engage all your senses to the loving service of Sri Krishna, the Lord of all senses. Hear Krishna-topics from a Maha-bhagavata and chant the Holy Name under his guidance. All performances of the nine methods of devotion viz., Sravana, Kirtana etc., should be focussed to the entire satisfaction of Sri Krishna.*'"[22] In conclusion, Sriman Mahaprabhu exhorted all His pupils that so long as life lasts, they should love Sri Krishna as the Nearest and Dearest of all, love and regard all Atmas in relation to Him, (He being the Source of Paramatma and Lord of all Atmas) and chant Krishna-Nama day and night, as nothing exists in the fourteen worlds save and except the Holy Name of SriKrishna.*

With this, the Lord taught His pupils how to chant the Holy Names, Himself chanting Them intoxicated with

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21. Bhag. XI. 20. 17. 22. Bhag. VII. 5. 23-24.
* Gitavali-Thakur Bhakti Vinode.

love for Sri Krishna keeping the rhythm by clapping in Hands. The Holy Names chanted are as follows:—

हरये नमः कृष्ण यादवाय नमः ।
यादवाय माधवाय केशवाय नमः ॥
गोपाल गोविन्द राम श्रीमधुसूदन ।
गिरिधारि गोपीनाथ मदनमोहन ॥

"I greet Thee, O Hari! O Krishna! O Yadava! O Madhava! O Kesava! O Gopala! O Govinda! O Rama! O Sri Madhusudana! O Giridhari! (Holder of the Hill Govardhana)! O Gopinatha! O Madana Mohana!

LORD'S SERMONS TO HIS MOTHER, SACHI DEVI.*

When asked by His mother Sachi Devi as to what He had read in the scriptures, the Lord replied that hearing and chanting of the Holy Names, Forms, Attributes, Deeds, Entourage, Pastimes and Realms of Sri Krishna are alone eternally true. The scriptures that tell of such Narratives and Glories of His Holy Names, Forms *etc.*, are to be relied on and regarded as sacred, 'while, those that are void of such Glorious Narratives on the Same can safely be dispensed with as sacrilegious, even if they be narrated by Brahma himself.'[23]

The Lord, in the role of Kapila Deva to His mother Devahuti in days of yore, exhorted His mother Sachi Devi to love Sri Krishna with all her heart and soul saying, "The servitor of Sri Krishna has no fear of death, nor is he afraid of any sufferings while in the womb of his mother due to his constant recollection of Sri Krishna Who is the Eternal Father of this Universe and the most Benevolent

* Ch. Bhag. Madhya. I. 193-248.

23. Jaimini Bharat, Asvamedhik-Parva.

Saviour of the world at large. He who does not worship Him as Such is bound to suffer untold troubles and tribulations in every birth, and often meets death in the womb of his mother. When a Jiva forgets his real Self as the eternal servant of Sri Krishna, he is at once enthralled by Maya and suffers endless miseries. *A Chandala is no Chandala, if he worships the Supreme Lord Sri Krishna, and a Brahmin ceases to be a Brahmin, if he is averse to His worship.* A servitor of Sri Krishna lives happily in the company of His devotees with the constant chant and remembrance of His Holy Name and passes away peacefully when time comes. He does not like to live in a society which is averse to Krishna and Krishna-Bhakti, even if it be Indra-loka. 'Those who have identified themselves with the pollens of Thy Lotus Feet, O Krishna, do not crave for Brahma-loka, Indra's heaven, suzerainty either of this world or of the nether worlds, success in Ashtanga-Yoga or even final Beatitude.'[24] 'We do not want to serve that place or region where there is no ambrosial stream of spiritual themes, no saints or Lord's devotees who have taken shelter in those nectarine streams of Divine topics, no sacrifice for the Lord of all sacrifices, no festivals of chant and dance by the devotees in the Holy Name of the Lord, even if it be the abode of Brahma or Indra.'[25] 'O Lord! Let it be my great fortune that wherever I may be born, either in this world or among the lower animals, I may have the luck of being one among Thy devotees, so that I may render service to Thee under their guidance.'[26] 'Sat-Sanga is the root cause of all well-being. So the wise affirm that the very attachment for the world which fetters the soul, if properly directed to the Sadhus, the eternal well-wishers and benefactors of the world, opens the door of Vaikuntha and ensures final

24. Bhag. X. 16. 37. 25. Bhag. V. 19. 23.
26. Bhag. X. 14. 30.

Beatitude'.[27] 'Enlightening religious discourses in the company of Sadhus regarding the Lord's Powers, Attributes and Deeds are relishing to the heart and sweet to the ears of the listeners; sincere and earnest listening to these Divine Discourses gives birth to firm faith, strong attachment and devotional Love for Him in gradual succession'.[28] 'O the Emblem of Modesty! Those who have taken absolute shelter in the Lord never swerve an inch from the path of devotion. His winkless Wheel of Time cannot even lick or touch them, not to speak of swallowing or killing them *i.e.*, death can have no influence upon them because, *to them The Lord is as dear as their self, as affectionate as their son, as faithful as their friend, as an instructor as their preceptor, as a well-wisher as their confidant and as adorable as their Tutelary Deity*'.[29] 'O Lord! I shall never crave for that union with Brahman or Kaivalya-felicity which is devoid of the nectarine ecstasy of Thy Lotus Feet, derived from hearing Thy Glorious Narratives emanating from the inmost core of the hearts of the Mahabhagavatas. Vouchsafe unto me ten thousand ears that I may hear those Glories of Thine with rapt attention; this is the boon I pray Thee for and nothing else.'[30] 'The chanting of the Holy Names, Qualities, Pastimes of the Supreme Lord Vasudeva in the society of Sadhus strikes at the root of all vulgar gossips; and so those who are aspirant after freedom from worldly bondage must listen, day and night, to those chantings which enkindle in them an unflinching devotion to His Lotus Feet.'[31] 'Those who are desirous of attaining pure devotional love for Sri Krishna must daily hear, time and again, Scriptures (especially *Srimad Bhagavatam* from the holy lips of Mahabhagavatas) that always sing His Glorious Deeds, Qualities and Pastimes which are destructive of all evils'.[32]

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27. Bhag. III. 25, 20.
28. Bhag. III. 25, 25.
29. Bhag. III. 25, 38.
30. Bhag. IV. 20, 24.
31. Bhag. V. 12, 13.
32. Bhag. XII. 3, 15.

'Hence Sri Krishna, the Lord of the devotees of *Sudha-Sattvik* nature, should always be heard, chanted, meditated upon and worshipped with single-minded devotion, being free from all desires of elevation and salvation."'[33]

Sat-Sanga Indispensable to Holy Name.

Then the Lord exhorted His mother to chant the Holy Name of Sri Krishna incessantly and meditate on Him in the company of Sadhus because, '*Sat-sanga* even for a single moment enriches one with the highest Treasure (attainment of the Lotus Feet of Sri Krishna) in human life'[34] as in the case of 'King Khattanga of Ayodhya.'[35] 'Any action other than this being devoid of Krishna-Bhakti is apt to result in malice and endless misery in the long run.'[36] On hearing these words of advice from the Lord, Sachi Devi was merged in the nectarine ocean of Ecstatic Bliss. Thenceforward, the Lord used to spend, day and night, in hearing Krishna-Topics, chanting Krishna-Nama and beholding the All-pervading Krishna-Form, being deeply absorbed in the thoughts and deeds of a Mahabhagavata.

Effects of Lord's Teachings

'When Sri Chaitanya Mahaprabhu discovered the right Royal Road leading to the Realm of pure Bhakti, men of diverse mentality were seen deeply plunged in no other *Rasa* than the Nectarine Ocean of *Bhakti-Rasa*; in other words, the worldings who were habituated to worldly topics regarding the pleasures and comforts of their wives and children gave up that habit of tittle-tattle, the Pandits given to polemics put a padlock to their lingual itchings, the Yogis totally withdrew themselves from their toilsome labours of respirations, and the Gnostics abandoned their search after oneness with Brahman forsooth.'[37] 'When the All-Attractive Supreme Lord Sri

33. Bhag. I. 2, 14. 34. Bhag. XI. 2, 30. 35. Bhag. IX. 9, 42-43.
36. Bhag. I. 18, 13. Ibid IV. 24, 57. Ibid IV. 30, 34.
37. Chaitanya Chandramrita. Sl. 113.

Krishna descended as Sri Chaitanya Mahaprabhu of molten-gold hue, the whole world was suddenly inundated with the full flood of the Ocean of *Prem-Bhakti-Rasa*, and was wonder-struck with the unforeseen and unheard-of ecstatic emotions of Divine Love.'[38] 'When the Supreme Lord Sri Chaitanya Mahaprabhu, the service of Whose Lotus Feet the gods of heaven sincerely crave for, appeared on the mundane plane, His Doctrine of Divine Love was freely distributed to one and all, through Nama-Samkeertana. Even boys and girls, males and females, young and old, dullards and pitiable wretches were all imbued with an unforeseen wonderful Supreme Principle of Ecstatic Bliss, and Love for serving His Lotus Feet.'[39] 'To the devotees who were enriched with the Treasure of the merciful Glance of Sri Chaitanya Mahaprabhu, the Kaivalya-felicity or oneness with the Divine Personality of the Yogies was looked down as the veritable hell, the covetable paradise of the Socio-religionists was considered as unreal as the aerial castle, the indomitable senses that worked as venomous cobra on the worldings appeared as mere up-rooted poison-fangs, the enviable position of Brahma, Indra or the Gods was considered no better than that of the insignificant worm, and the whole universe appeared as the Perfect Blissful Realm of the Supreme Lord Sri Krishna'.[40] Thus endeth the sorrows of the devotees, and vanisheth the germs of the anti-devotional school of thought on the eve of the Lord's Revelation.

38. Chaitanya Chandramrita, Sl. 115. 39. Ibid. Sl. 117. 40. Ibid. Sl. 5.

CHAPTER VI

LORD'S REVELATION

The devotees of Navadvip narrated to Sri Advaita Acharya what they had heard and seen regarding the Lord's Love-ravings for Sri Krishna and symptoms of ecstatic emotions arising therefrom. Sri Advaita Acharya told them his dream overnight. He spoke thus: "Deeply mortified in failing to ascertain the appropriate reading and real import of a Sloka in the Geeta, [1] I fasted that night and fell asleep. In my dream I saw a Superhuman Being accosting me thus: 'Get up, O Acharya! this is the real reading and meaning of the Sloka in question; break your fast and worship Me without further delay. Your fastings and privations, life-long prayers and promises to bring Sri Krishna unto Descent on the mundane plane have been fructiferous. Sri Krishna has been graciously pleased to appear in your midst. His Name will spread all over the world in every town and village. By your grace, every one will be imbued with pure Bhakti that rarely falls to the lot of even Brahma. The Vaishnavas of Navadvip will behold the Revelation of the Lord in the house of Pandit Srivas. Break your fast. Hope to meet you again. Adieu.' I woke up and found that the Supreme Being Whom I had met in my dream was no other than this Visvambhara Who was no sooner seen than disappeared". Sri Advaita Acharya requested the devotees to convey his blessings to Sri Visvambhara. He then invoked the Mercy of the Lord Sri Krishna upon the people of the world, so that they might chant His Holy Name love-intoxicated. He assured the devotees of Navadvip that the Supreme Lord Sri Krishna would soon reveal Himself in their midst. Encouraged with this assurance from Sri Advaita Acharya,

Advita Acharya's Dream.

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1. Geeta XIII 14

their leader, the devotees of Navadvip began to ceaselessly chant the Holy Name of Sri Krishna, the Sound of which rent the firmament of Navadvip. 'Thus Sri Krishna Who is One and the Same with His Name, manifested Himself in the unalloyed existence and serving tongue of His devotees.' [2]

The Lord began to render various services to the devotees of Navadvip such as, Pandit Srivas and others.

Lord's Services to Vaishnavas.

Whenever He met them on the bank of the Ganges, He greeted them with all humility and rendered sundry services to them, such as bearing their flower-baskets, clothes, water-pots, fibrous-sticks used as tooth-brush, sandal-paste *etc.* The devotees showered their sincere blessings upon Him saying, "O Pandit! Be a devotee of Sri Krishna; hear Him, chant His Holy Name and worship Him with firm determination; Sri Krishna is the Eternal Father of this Universe; He is the Life of all beings, animate or inanimate. Beauty, learning, wealth, name and fame are worse than useless divorced from Krishna-Bhakti, the Be-all and End-all of human existence. Now that You have been a Champion-Scholar of world-fame, destroy atheism from the face of the globe by Your Krishna-Bhakti. There are lots of Sannyasis, Tapasvis, Adhyapakas of great renown in Navadvip, but they are so many 'Bakas' (herons *i. e.,* hypocrites) in respect of Krishna-Bhakti. Acquire undying fame by spreading Krishna's Name, Form, Qualities and Deeds all over the world. We do believe that You are the fittest Person to do this arduous and responsible task."

The Lord hailed their benisons with great delight and extolled in unmeasured terms the glories of the service to

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2. Padma-Purana.

Vaishnavas. The Lord said, "No freedom from bondage is possible without the service to and grace of, the Vaishnavas.

Service to Vaishnavas Indispensable to Krishna-Bhakti.

Krishna's Mercy follows the track of His servitor's. Him Krishna accepts as His Own who whole-heartedly serves His devotees. 'He who worships Govinda, ignoring the service of His devotees is an arrogant and not His servant.'[3] 'The sun gives us power of vision by his light, but the Vaishnavas endow us with inner spiritual vision by their grace. So they are the best friends and well-wishers of the world and, therefore, as adorable as Godhead Himself.'[4] 'Unless the people of the world conscerate their body, mind and soul with the feet-dust of His genuine devotees who are void of the vanities of birth, wealth learning and fame, they cannot even *touch* His Lotus Feet Which destroys all evils and worldly sojourns.'[5] 'Just as a chaste wife captivates the heart of her husband by her faithful service, so a devotee who is absolutely attached to Me and Me alone, captures My Heart by his single-minded devotion. I am, therefore, dependent on My Bhaktas who are as dear to Me as I am to them. They are My heart and I am their's. They know nothing besides Me and I know nothing besides them'—says Sri Krishna to Durbasa Muni.[6] King Muchukunda's prayer to Sri Krishna—'O Achyuta! Rotating round the orbit of births and re-births, when the worldly bondage of a sojourner's life is about to come to an end, he is luckily blessed with the company of Thy sincere devotees. This association with the Sadhus breeds an Attachment or Love for Thy Lotus Feet, the Acme or the Highest Goal of human life. When this Love for Thee dawns in the heart of Thy devotee, complete deliverance is then beyond question.'[7] 'The devotees of Sri Krishna are the living mirrors upon

3. Padma-Purana, Sivoma-Sambada.
4. Bhag. XI. 26. 34.
5. Bhag. VII. 5. 32.
6. Bhag. IX. 4. 63-66, 68.
7. Bhag. X. 51. 53.

whom He, with all His paraphernalia, reflects Himself in His true colour and character, and thereby realizes and enjoys His Own Powers, Attributes, Beauties, Sublimities and Real Nature. Hence the service of His devotees is *sinequanon* for God-realization.'[8] The Lord Sri Gaurasundara Who is the Supreme Godhead of all the worlds including Paravyoma, Vaikuntha, Goloka and Vrindavana, began to teach the people of the world who are aspirant after Eternal Bliss, the ideal service to Vaishnavas, Himself rendering services to His Own devotees; for, none is competent to preach the Gospel of Divine Service unless he himself puts it into practice in his own life. Thus the Lord played the part of a Servitor to His Own servitors. 'Although the Supreme Lord has no friend or foe, no favourite or unfavourite, none spiteful or negligible, none friendly or unfriendly, yet He foregoes His impartial vision, becomes graciously pleased and kind to His Own ardent votaries, and being designated as *Bhakta-Vatsala* supplies their needs like a Wish-Yielding Tree.'[9] Hence those who really desire to worship Sri Krishna must render unconditional service to His faithful followers at all times and under all circumstances.

Diagnosis of Lord's malady

With the characteristic traits of a Mahabhagavata as depicted in the *Srimad Bhagavatam*,[10] the Lord now began to get intoxicated with Love for Sri Krishna by chanting His Holy Name; and with a heart saturated with intense longing for catching a glimpse of His Beloved Sri Krishna, the Lord sometimes laughed, wept, lamented, sang and danced like one mad without caring for what they would say. Sachi Devi, the veritable Emblem of motherly affection, could not understand this paroxysm of Divine Love exhibited by her Son. She, therefore, asked her neighbours who were as ignorant

8. Bhag. VII. 9. 11. 9. Bhag. X. 38. 22 and Geeta. IX. 29.
10. Bhag. XI. 2. 40.

as herself as to the cause and remedy of her Son's malady. They attributed this to epileptic fit and advised for her Son the application of such medicated oil and ghee as Vishnu-taila, Narayana-taila, Siva-ghrita *etc.*, as remedy. Thus perplexed, she sought absolute shelter at the Lotus Feet of Sri Govindajiu, the Tutelary Deity of the family. At last she called for Pandit Srivas to ascertain the cause and remedy thereof. No sooner had the Lord seen the Pandit in His Own House than He fell into a trance, and eight-fold symptoms of ecstatic emotions began to manifest themselves in His Body. At this the Pandit came to understand that they were no other than the symptoms of Mahabhava, the characteristic features of a Mahabhagavata, ever covetable by Brahma, Siva, Sanaka and others, not to speak of himself. He, therefore, informed Sachi Devi that it was not the thing she was afraid of. It was the Acme or the very Height of Krishna-Bhakti not comprehensible to others. Her Son was the most Blessed of all the devotees of Navadvip in being the Recipient of the Highest Grace of Sri Krishna. If she would like to see more of His mystery, she should not get frightened nor should she disclose it to others, the Pandit also added. Though somewhat consoled, Sachi Devi was always alarmed lest her beloved Son, the Apple of her eye, should relinquish the world.

Thus the Lord began to spend His days in Nama-Samkeertána with the devotees of Navadvip, afflicted with Love-in-separation from Sri Krishna, still incognizable by His most intimate adherents. Sri Krishna is not accessible to any body without His Own Grace. He being *Adhokshaja* is beyond the ambit of scholasticism or intellectualism.

One day, the Lord accompanied by His young friend Pandit Gadadhara visited the house of Sri Advaita Acharya in the neighbourhood. No sooner had the Lord seen the Acharya worshipping Vishnu with the Ganges-water and

Tulasi mixed with sandal-paste than He fell into a trance. And what did the Acharya do then? He immediately worshipped the Lord in His trance with the same Tulasi and the Ganges-water meant for Vishnu-worship. At this, Pandit Gadadhara was awfully wonder-struck and said with the tongue between his teeth that it did not behove the aged Acharya to treat Young Nimai in that way, to which the Acharya retorted that he (Gadadhara) would know Who the Young Nimai was within a few days. It was Sri Advaita Acharya Who was the first to recognize the Young Nimai as the Supreme Godhead. He then left for Santipur to test the truth of his own conviction saying within himself, "If He be the Lord of my heart and I, His eternal servant, He would certainly attract me to His Lotus Feet."

Advaita Acharya's first recognition of Nimai's Divinity

Now the Lord imbued with the loving sentiment of a Gopi began to lament thus: "O the Stealer of the Gopi's heart! O the Friend of the helpless! O the Ocean of Mercy! How shall I spend My evil days without Thy *Darsan?* [11] Where shall I go to find My Beloved, the Flutist Sri Krishna, Whom I had seen at Kanai-Natsala and to My Great misfortune and grief lost Him, the most valuable Treasure of My heart?" So saying the Lord fell senseless on the ground. After regaining consciousness He asked Gadadhar seated close by, "Where is My yellow-robed All-Beautiful Syamasundara?" "He is within Your Heart", replied Gadadhar. At this the Lord began to tear asunder His Breast with His Nails. In a confused hurry, Gadadhara prevented the Lord from so doing with this consolation that Sri Krishna would soon appear before Him. Pleased with this conduct of Gadadhar, Sachi Devi asked him to keep constant watch over her Son Nimai without leaving Him alone even for a moment.

Lord's Love-Intoxication

11. Sri Krishna Karnamrita. SL. 41

Thus the Lord spent, day and night, in His house in Nama-Samkeertana with the selected few of His adherents.

Anti-devotional Rumour.

Disturbed in their sleep, some of the Hindus of anti-devotional cult got angry and in order to check this novel but eternal system of Nama-Samkeertana, floated a rumour, out of jealousy, that the Kazi was indignant and going to arrest the Vaishnavas for their disturbance of public peace. Credulous as he was, Pandit Srivas took it to heart and on behalf of the Vaishnavas began to worship Sri Nrisimhadeva in his own house. The Lord being the Saviour and Sustainer of the world now deemed it proper to reveal Himself in order to protect His devotees from impending threat and fear with which they were stricken.

One day, the very sight of the cows grazing on the green grassy plane on the banks of the Ganges reminded the

Lord's first Revelation to Pandit Srivas.

Lord of His previous Leela in Vraja and declaring Himself 'I am He! I am He!', He hastened towards the house of Pandit Srivas who was then engaged in the worship of Sri Nrisimhadeva. The Lord exclaimed, "O Srivas! Behold Him Whom you worship, now visibly present before you." At this, Srivas opened his eyes and beheld the Four-Armed Visvambhara with Conch, Disc, Mace and Lotus[12] in His four Hands, and began to praise His Glorious Form thus: 'Be Thou Merciful to me, O the Son of Nanda! I bow down my head to Thy Lotus Feet. Thou art the Supreme Lord ever adorable by Thy devotees. Thou art Lotus-Eyed. Thy beautiful long curling Hair adorned with peacock's feather to the crown on Thy Head and Thy Ear-rings of Gunja-berries lend charm to Thy Beautiful Face Which is all the more attractive by Thy ever Charming Sweet Smile. The complexion of Thy Body is of nimbus cloud and the yellow robe that girts round Thy Loin looks

12. Panchajanya, Sudarsana, Kaumodaki and Srivasa are the names respectively of the Lord's Conch, Disc, Mace, and Lotus.

like the coruscation of lightning. The beatiful five-coloured flower Garland known as 'Vaijayanti' adorns round Thy conch-shaped Neck. Thy 'Kaustuva-jewel' and 'Srivatsa' mark add additional lustre to Thy high and broad Breast. Holding of a morsel of food soaked with curd, a cane, a horn and a flute in Thy Hands adds grace to Thy triple-bent Body; and to crown all, sweetest is the music of Thy tinkling anklets that adorn Thy Lotus Feet.'[13] 'Yet so exquisitely Beautiful is Thy Own Form, manifested through the influence of Your Yoga-Maya and well-adapted to Thy sports on the mundane plane, that Thou art amazed at and enamoured of Thy Own Charms; and this Form of Thine, being the Centre and Source of all beauties and gracefulness, is the Ornament of all ornaments.'"[14]

Thus hymning the Super-Excellent Beauty of the Lord's Form, Pandit Srivas was overwhelmed with Love for Sri Krishna and began to weep shedding tears of ecstatic delight. The Lord then asked Pandit Srivas to perform His 'Abhisheka' (Installation ceremony) with burning incense, candle-light, flowers, garlands, Ganges-water, Tulasi mixed with sandal-paste *etc.* This done, the Lord then asked the members of his family to have His Darsan. Blessed with His Darsan, they all bowed down before the Lotus Feet of the Lord Who was graciously pleased to set His Lotus Feet upon their devoted heads with His blessing, "Let your loving hearts be solely devoted to Me."

Lord's Abhisheka

The Lord assured Pandit Srivas not to get frightened at the mischievous canard of the anti-devotional propagandists. As He is the Indwelling Monitor of all the Jivas of the world, they are powerless to do anything contrary to His Will. By the force of His Will, He could make even the wild animals weep out of

Lord's Consolation to Srivas.

13. Bhag. X. 14. 1. 14. Bhag. III. 2.-21

Love for Sri Krishna; and to prove the validity of His Command, the Lord called for Sri Narayani, the four-year-old niece of Pandit Srivas and asked her to shed tears of Love for Sri Krishna, when lo! the young girl at once began to weep and dance intoxicated with Divine Love. Since this event, all the members of the family of Pandit Srivas became the staunchest followers of the Lord; and his compound, still known as the 'Srivas-Angan', became the centre of the nocturnal congregational chant of the Holy Name inaugurated by the Lord with the chosen few of His adherents, for one year. The Lord warned Pandit Srivas not to divulge this secret (Lord's Revelation) to any body outside.

The Lord as the Divine Boar.

On another occasion, the Lord manifested Himself as the Divine Boar on hearing a Sloka[15] from *Srimad Bhagavatam* to that effect in the Vishnu-temple of Sri Murari Gupta whom the Lord loved as dearly as Sri Rama Chandra did Sri Hanumanji; and He lifted up with His Teeth a narrow-necked ewer lying on the porch of the temple. He then asked Murari to hymn odes on Him but Murari declared his inability on the ground that even Sri Anantadeva eternally praising Him with His Thousand Tongues finds no end to His Forms, Qualities and Deeds, and that even the Vedas, the Receptacle of Self-Evident Truths, fail to depict His Real Nature and Glory, when during Cataclysm the whole universe enters into the pore of His Skin, how then is it possible for a poor insignificant creature like himself to sing His Glory? Hence, none but He Himself and His favoured few can cognize or hymn on Him.

The Lord then irksomely pointed out, "It is unjust and audacious for the Vedas to call Me Impersonal. But *Svetasvatara*, the crest-jewel of all Upanishads, asserts that

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15. Bhag. I. 3. 7.

'I possess Eternal Beautiful Form with Hands, Feet, Eyes, Face, Mind and Body—all Spiritual.'[16] With an indignant attitude towards the Principal of the Benares school of thought, the Lord retorts, 'How does the fellow Prakasananda of Banares deign to call Me piecemeal as Formless, Attributeless, Abstract Brahman, despite his leprosy all over the body? He does not know that I am the Lord of all Yajnas, the Holiest of the Holy, the Absolute Person worshipped by Gods like Brahma and Siva. It was I, manifesting Myself as Divine Boar, Who rescued the Earth, void of the Vedas, from her watery grave of Empiricism or Impersonal Monism, I being the Quintessence of all the Vedas.'[17] Now I have descended as the 'Avataree' for propagating Nama-Samkeertana wherewith I shall protect My devotees against all oppressions of the tyrants or infidels who are averse to Krishna-Bhakti. Nay, I did kill My Own son, Naraka,[18] born of Earth, to protect My devotees against his tyrannical oppressions when he had been polluted by the wicked company of Bana,[19] the eldest son of Bali Maharaj." Hearing these Glorious Deeds of the Lord as Divine Boar in days of yore, Sri Murari Gupta was overwhelmed with ecstatic Divine Love and began to weep out of love for the Lord. The atmosphere all around was surcharged with the sweet-scents of Eternal Bliss. On another occasion, the Lord manifesting Himself as Baladeva Prabhu sought liquor to drink from His devotees and was given Ganges-water instead, which He quaffed with great relish.

The Lord Refutes Impersonalism

On another occasion, when the Lord revealed Himself as Balarama and asked for Divine Plough and Mallet, Sri Nityananda Prabhu offered the Same in the Hands of the Lord Who accepted Them with great pleasure without the cognizance of others.

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16. Sveta. III. 19
17. Bhag. II. 7. 1. & Bhag. III. 18. 6.
18. Bhag. X. 59. 21.
19. Bhag. X. 62. 2-9. and X. 63. 1-24.

CHAPTER VII

PANCHA-TATTVA

श्रीकृष्णचैतन्य प्रभु नित्यानन्द ।
श्रीअद्वैत गदाधर श्रीवासादि गौरभक्तवृन्द ॥

Sri Krishna Chaitanya, Prabhu Nityananda,
Sri Advaita, Gadadhara, Srivas'adi',[1] *Gaura-bhakta-'vrinda'*.[2]

'This is known as Pancha-Tattva, the Five-fold Bhakta-Form of the Supreme Lord Sri Krishna *viz.*, (i) Sri Krishna Chaitanya, the veritable *Bhakta-Rupa* or Bhakta-in-Role descending as the First and Foremost of the Pancha-Tattva, showing thereby that it is not possible for the Jivas what Krishna Bhakti is, unless He Himself teaches it by practice, (ii) Sri Nityananda Prabhu, the veritable *Bhakta-Svarupa* or Bhakta-by-Nature is His (Sri Krishna Chaitanya's) Manifestive Aspect; (iii) Sri Advaita Acharya Prabhu, the veritable *Bhakta-Avatara* or Bhakta-Descent; (iv) Sri Srivas Pandit with all the Gaura-Bhaktas, the *Bhaktakshya* or Bhakta-Designate and (v) Sri Gadadhara Pandit, the *Bhakta-Sakti* or Bhakta-Potency.'[3] The Holy Names of Pancha-Tattva, if chanted with absolute reliance on Them, ensure *freedom* from the bondage of Maya, and saturate the chanter, when freed, with Krishna-Prema in his unalloyed existence in Vraja.

(1) *Sri Chaitanya Tattva*

The Supreme Lord Sri Krishna Chaitanya, One and the Same with Sri Krishna Himself, disports in the following

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1. 'adi' means all the Gaudiya Vaishnava Acharyas.
2. 'Vrinda' means Gaura-Bhaktas as a whole
3. C. C. Adi. Ch. I. Sl. 14.

Six-fold expanded Forms known as *Shad-Tattva*, *viz.*, (i) the Lord as *Guru-Dvaya i. e.*, two kinds of Gurus such as, Diksha-Guru and Siksha-Guru, (ii) *Isa-Bhakta i. e.*, the Lord as Devotee such as, Srivas Pandit and other devotees, (iii) *Isvara* or the Supreme Lord *i.e.*, Sri Krishna Chaitanya Himself, (iv) *Isavatara i.e.*, the Descent of the Lord as Sri Advaita Acharya, (v) *Isa-Prakasa i. e.*, the Manifestive Aspect of the Lord as Sri Nityananda Prabhu and lastly (vi) *Isa-Sakti i.e.*, the Lord as the Supreme Potency such as, Sri Gadadhara Pandit, Sri Svarupa, Sri Sanatana, Sri Rupa and the Line of Gaudiya Vaishnava Acharyas. Each of these Six Forms is disignated as Sri Krishna Chaitanya and is identical with Him according to the Doctrine of *Achintya-Bheda-Bheda i.e.*, inconceivable simultaneous existence of distinction and non-distinction between the Supreme Lord and His devotees.[4] But the Supreme Lord Sri Krishna Chaitanya is the Eternal Object of worship of His other Five Eternal Forms Who are rendering eternal confidential loving service to Him in Their respective capacities in the Spiritual Realm of Navadvip.[5]

Shad-Tattva

This *Shad-Tattva* of the Supreme Lord Sri Krishna Chaitanya, like the *Pancha-Tattva* of Sri Krishna, is also the Supreme Object of worship of all the Jivas, animate or inanimate. But in *Pancha-Tattva*, the Supreme Lord Sri Krishna manifesting Himself as Sri Krishna Chaitanya tasted the *Krishna-Prema-Rasa* (Supreme Ecstatic Love for Sri Krishna) of Vraja and distributed the Same freely to all, without distinction of high or low, rich or poor, literate or illiterate, good or wicked, lame or blind, male or female, boy or girl, thus innundating the world with the flood of Divine Love, not even excepting the Mayavadi-Sannyasins of the Benares School.[6]

Subtle Distinction between the Two Tattvas

4. C. C. Adi. I. Sl. 1. 5. C. C. Adi. V. Sl. 142 and Bhag. X. 68. 37.
6. Ibid Adi. VII. Sl. 23-27

Hence this *Shad-Tattva* is identical with *Pancha-Tattva* with this subtle distinction that the Former is defined as the Lord of the Eternal Object of adoration of all the Jivas, while the Latter is defined as the Manifestive Aspect of the Lord Sri Krishna as Bhaktas to taste Krishna-Prema-Rasa of Vraja as well as to teach the Jivas as to how to attain the confidential loving service of the Divine couple of Vraja. Moreover, the word 'adi' in 'Srivasadi' in *Pancha-Tattva* denotes the sixth Guru-Tattva[7] in the *Shad-Tattva*, without Whose Grace no *Tattva-Jnana* (knowledge of the Divine Principles) either of *Pancha-Tattva* or of *Shad-Tattva* can be acquired, however a giant intellectual a man may be.[8]

Three Aspects of the Supreme Principle

"The Impersonal Abstract Brahman mentioned in the Upanishads is the External Imperfect Effulgent Aspect of the Divine Form of the Supreme Lord Sri Krishna Chaitanya, and is worshipped as Such by the Brahma-Jnanis or the Impersonalists. The All-pervading and All-permeating Paramatma is His Partial Immanent Aspect worshipped by the Yogis in the inmost recesses of their hearts. Sri Krishna Chaitanya Mahaprabhu possessing Six Divine Qualities is the Supreme Lord 'Bhagavan' Himself. No other principle is superior or equal to Him."[9] "Knowers of the Supreme Principle Which is without a second call that Principle the Supreme Being or the Only Reality Whose first Manifestation is designated as Brahman (the Effulgent Aspect), the Second Manifestation as Paramatma (the Immanent Aspect), and the third and final Manifestation as Bagavan, the Supreme Lord Himself."[10]

Sri Chaitanya Mahaprabhu is the United Form of Sri Radha-Krishna; in other words, He is Sri Krishna with Sri

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7. Vide Gurbastaka P. Sl. 8
8. Bhag. VII. 7, 30 and X. 80, 34
9. C. C. Adi. I. Sl. 3
10. Bhag. I. 2, 11.

Radha's Glow and Love-in-separation from Sri Krishna. He descended on the mundane plane with two-fold purposes

Two purposes of Sri Krishna's Descent.

viz., (i) Exoteric—(a) to disseminate through Nama-Samkeertana the highest confidential loving service of the Divine Couple of Vraja which was not hitherto bestowed on the Jivas by any of His Descents in any age; (b) to protect and sustain pure devotion and devotees, and indirectly to eradicate all cults that are pseudo and anti-devotional in spirit.* (ii) Esoteric—to realise three things, *viz.*, (a) the depth of Sri Radha's love for Sri Krishna (b) the extra-ordinary sweetness and loveliness of Sri Krishna as tasted by Sri Radha Herself and (c) the Ecstatic Bliss which Sri Radha derives in Her Love-dalliance with Sri Krishna, the Sole Enjoyer of Vraja.[11]

Sri Chaitanya Mahaprabhu is worshipped as the Supreme Lord by His devotees in five-fold *Rasas* or Loving Sentiments,

Service to Sri Chaitanya Mahaprabhu in five Rasas

viz., (i) *Santa-Rasa or* Quietism by Nila-Sakti or Durga in the shape of Sridham Navadvip, (ii) *Dasya-Rasa or* Servant-hood as by Govinda, Srivas, Murari, Mukunda, Haridas and others, (iii) *Sakya-Rasa or* Friend-hood as by Sri Nityananda, Ramananda and others, (iv) *Vatsalya-Rasa or* Parent-hood as by Jagannatha Misra, Paramananda Puri, Sachi Devi, Malini Devi, Sita Devi and others, and (v) *Madhura-Rasa or* Consort-hood as by Sri Gadadhara, Jagadananda, Narahari, Sikhi Mahity and his sister Madhabi Devi and the Gaudiya Vaishnava Acharyas from Sri Svarupa—Sri Sanatana—Sri Rupa up to the present Acharya Sri Srimad Bhakti Prasada Puri Goswami Thakur.

(2) *Sri Nityananda Tattva*

It is mentioned in *Sri Chaitanya Charitamrita* [12] that Sri Gaurasundara is 'Mahaprabhu' (the Supreme Lord) and that

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11. C. C. Adi. I. Sl 4-6. 12. C. C. Adi. Ch. VII. Sl. 14.

* Gitavali by Thakur Bhakti Vinode.

there are two other 'Prabhus' (Lords), *viz.*, Sri Nityananda Prabhu and Sri Advaita Acharya Prabhu Who render devotional services to the Supreme Lord Sri Chaitanya Mahaprabhu in various Aspects. Sri Nityananda Prabhu of Navadvip is One and the Same with Sri Baladeva Prabhu of Vrindavana.

His Three-fold Service to Sri Krishna and Mahaprabhu

He is the Other Self or the Servitor-Lord as well as the Manifestive Form of the Supreme Lord Sri Chaitanya Mahaprabhu Who is One and the Same with Sri Krishna Himself. He is also the Lord of *Sandhini-Potency* or Energy of Eternal Expansion of Existence from Which emanate Sri Krishna's Own Form, His Spiritual Abode (Mathura-Vrindavana-Dwaraka, Navadvip *etc.*) and all the Spiritual Entities of Vraja and Navadvip such as, His Parents, Comrades, Servants and Others for His Spiritual Pastimes. In other words, He is Baladeva Prabhu Who is the Original Servitor-Lord of the Supreme Lord Sri Krishna in Vraja and has extended Himself as Nanda-Yasoda (Krishna's Parents), Sridama, Sudama and Others (His Comrades), and Raktaka, Patraka, Chitraka and Others (His Servants), for Their respective confidential loving services to Sri Krishna. The *Ragatmika* devotees of *Vatsalya-Rasa* in Vraja render confidential loving service to Sri Krishna under the guidance of Nanda-Yasoda as Guru; those of *Sakhya-Rasa* do so under the guidance of Balarama and other Comrades of Sri Krishna as Guru, and those of *Dasya-Rasa* do so under the guidance of Raktaka, Patraka and Others as Guru. *The Raganuga Sadhakas worship Sri Krishna under the guidance of Ragatmika Vraja-basees mentioned above.* Those who are willing to render confidential loving service to Sri Chaitanya Mahaprabhu in the three aforesaid *Rasas*, do so under the guidance of Sri Nityananda Prabhu as Guru; but in *Madhura-Rasa*, they do so under the guidance of His Consort, Sri Jahnava Devi, Who is no other than Sri Ananga-Manjari, the younger Sister of Sri Radha in Vraja. Be it remembered in this connection that Sri Gadadhara Pandit Goswami, One and the Same with Sri

Radha, stands as the Supreme '*Asraya-Vigraha*', the Original Guru, for the devotees of Sri Gaura-Krishna in the confidential loving service in *Madhura-Rasa*; whereas Sri Vishnupriya Devi, the Consort of Sri Gaura-Narayana, stands as the Supreme '*Asraya-Vigraha*' or the Original Guru, for His devotees in the *Maryada-Marga* or the reverential method of worship.

His Five-fold Aspects.

The five-fold Aspects with which Sri Nityananda Prabhu, the Fountain-Head of all Vishnu-Vigrahas, renders devotional service to the Supreme Lord Sri Krishna Chaitanya Mahaprabhu are *(i) Sankarshana* (the Second Extension of Sri Narayana or Sri Vasudeva in Vaikuntha), *(ii) Karanodakasayee Vishnu* (the Recliner on the Causal Ocean) the First *Purushavatara*, *(iii) Garbhodakasayee Vishnu* (the Recliner on the Ocean of the Womb) the Second *Purushavatara*, *(iv) Kshirodakasayee Vishnu* (the Recliner on the Ocean of Milk) the Third *Purushavatara*, and *(v) Sesha Vishnu* known as *Sri Anantadeva* Who renders personal services to the Supreme Lord Sri Krishna in ten-fold ways *viz.*, His Canopy, Sandal, Ornaments, Bed, Pillow, Garments, Abode, Recess, Sacred-thread and Throne, and on Whose Coiled Body reclines *Karanodakasayee* or *Seshasayee Vishnu.*[13]

Three Purushavataras

The three *Purushavataras* are known as the three *Paramatmas* or *Antaryamins i.e.*, Indwelling Regulators or Knowers of the three worlds, *viz.*, Spiritual, Material and *Jaiva*-worlds. From the casting glance of the First *Purushavatara Karanodakasayee Vishnu or Paramatma, the Antaryamee of Prakriti (a)* at the *Chit* or Internal-Self-conscious Potency emanates the *Chit* or Spiritual world known as Vaikuntha, *(b)* at the *Achit* or External Mayik Potency emanates this Material

13. C. C. Adi. Ch. I. Sl. 7

Universe or Brahmanda comprising fourteen worlds, and *Karanodakasayee Vishnu*, pervading this Material Universe is known as *Garbhodakasayee Vishnu*, the Second *Purushavatara or Paramatma, the Antaryamee of Brahmanda;* and lastly from His glance *(c)* at the *Tatastha* or Intermediate Jiva-Potency emanates the *Jaiva*-world or Jiva-souls, and *Karanodakasayee Vishnu* seated in the Jiva-souls is known as *Kshirodakasayee Vishnu*, the Third *Purushavatara or Paramatma or Hrishikesa Vishnu, the Antaryamee of Jiva-Souls.* The three *Purushavataras* are '*Mayadheesa*' *Vishnu-Tattvas i.e.*, the Lords of the Maya-Potencies. The First *Purushavatara*, although the Lord of the three Potencies *viz.*, *Chit*, *Achit* and *Jiva*, is specially the Chief Controller of the two latter potencies without being the least affected by their qualities or influences; for, 'such is the lordliness of the Supreme Lord Vishnu and Vaishanavas that They are never affected by *Guna-Maya* and *Jiva-Maya*, although They retain Their veritable Existences in the manifested phenomenal world, just as Pure Intelligence focussed in Godhead is never thrown overboard by the sensuous pleasures and amenities of the perverted self.'[14]

Krishna and Narayana

The Supreme Lord Sri Krishna in his All-loving Aspect disports with His Chit-Potency or *Hladini-Sakti* known as Sri Radhika in Vraja; while in His Majestic Aspect as Narayana, He disports with His Chit-Potency known as Maha-Lakshmi in Vaikuntha. Hence, Sri Krishna is the Fountain-Head of all His Avataras or Descents Who are His Partial Aspects or Extensions, and Who descend on this mundane plane under His Supreme Command, in order to protect His devotees from the tyrannical oppressions of the demons, the avowed enemies of the gods.[15]

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14. Bhag. I. 11. 39.

15. Bhag, I. 3. 28.

Nitryananda Prabhu's Early Leela.

The Supreme Lord Sri Chaitanya Mahaprabhu is the very Soul of Sri Nityananda Prabhu Who appeared a little before the Advent of Sri Chaitanya Mahaprabhu in the village of Ekachakra in Radha in the district of Birbhum, to fulfil the Lord's Blissful Desire of spreading the Holy Name all over the country and thereby redeem the people of the world.[16] As a Divine Child of His parents, Sri Hadai Pandit and Sri Padmavati Devi, Sri Nityananda Prabhu enacted all the Infant Leelas of Sri Baladeva and Sri Lakshmana, to the great joy and astonishment of His friends and relatives. At the age of twelve, He was offered as Alms to a Vaishnava-Sannyasi (most probably Sripad Lakshmipati Tirtha of Madhva Community) with whom He visited all the sacred shrines of India till His arrival at Vrindavana in His twentieth year. There He came to know that the Supreme Lord Sri Krishna had descended Himself as Sri Chaitanya Mahaprabhu at Yogapeetha, Sri Mayapur, Navadvip (Bengal) and had made His Grand Revelation there. He hastened thither and stayed at the house of Sri Nandana Acharya, without the cognizance of the other devotees of the Lord. The Lord foretold His devotees that a 'Mahapurusha', no other than the Lord Sri Ananta Vasudeva Himself, would visit Navadvip in a day or two. When Sri Nityananda Prabhu reached Navadvip, the Lord sent His devotees, Srivas Pandit and Thakur Haridas, to search Him out but they found Him nowhere. At last, the Lord Himself went in search of Him and found Him at the house of Sri Nandana Acharya. The Lord showed His devotees the said 'Mahapurusha' redolent with Divine Lustre all over His Body as the Only Redeemer of all fallen souls. By this, the Lord teaches us that '*without His Own Grace, Sri Nityananda Prabhu is not to be recognized as Such. So, he who wishes to get rid of this foul sink of worldliness and dive deep into the*

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16. C. CA. Adi. Ch. V. Sl. 156.

Nectarine Ocean of Bhakti-Rasa, should, by the Grace of Sriman Mahaprabhu, worship Sri Nithyananda Prabhu as Sri Gurudeva without Whose Grace Sri Chaitanya Mahaprabhu is neither recognizable nor realizable.'[17]

Significance of Danda-bhanga Leela.

It was Sri Nityananda Prabhu, Same as Baladeva Prabhu of Vraja, the Source of all Vishnu-Vigrahas, Who dauntlessly broke into three parts the religious single-staff or *Eka-danda* of Sri Krishna Chaitanya Mahaprabhu as a Sannyasi on His way to Puri near the river Bhargi from which incident the river derives its name as the '*Danda-bhanga*' (breaking of staff). He thought within Himself that it behoved not for Sri Chaitanya Mahaprabhu, being the Supreme Godhead and the Chief Object of worship of all the 'Varnasram-dharmees,' to bear this staff of an Ekadandi-Sannyasi, thus enacting a 'Vaidha-Sannyasa-Leela ![18] Keeping this in view, and also that the ordinary run of people might not commit any offence at His Lotus Feet for considering Him on a par with other Sannyasins, Sri Nityananda Prabhu broke off His (Lord's) single-staff into three pieces, singnifying thereby that 'a Sannyasi belonging to the Vaishnava School of thought must hold Triple-staff or Tri-danda, symbolizing triple-control of body, word and mind by worshipping Sri Vishnu, the Lord of all senses'.[19] 'But a Sannyasi of the Benares School of thought holds a single staff or *Eka-danda* signifying oneness with Brahman which is quite antagonistic to the Vaishnava School.'[20]

Sri Nityananda Prabhu is the veritable Embodiment of Eternal Bliss. He is the Fountain-Head from Whom the

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17. Ch. Bhag. Adi. Ch. IX. Sl. 221, 235; Ibid Madhya X. Sl. 308-309; Ibid Madhya XXII. Sl. 135-136.
18. Career of a Sannyasin as enjoined in the Scriptures.
19. Sri Rupa Gosvami Prabhu's Upadesamrita. Sl. I.
20. Ch. Bhag. Antya. Ch. II. Sl. 202-232, and C. C. Madhya Ch. V. Sl. 142-152

Mahabhagavatas derive their inner light. He is the Power-House of all Spiritual Lights and as Such can awaken a surrendered Jiva-soul to his Real Nature, long steeped in the gloom of ignorance, like an electric bulb that burns as soon as it comes in touch with the power-house. This phenomenal world sadly lacks this Spiritual Light without Which the long-standing darkness of Nescience can never be dispelled from the minds of the people. Just as a match-light removes the age-long darkness of a room, so a single particle of Grace from the Lotus Feet of Sri Nityananda Prabhu can enlighten His devotees with the full Knowledge of Transcendence coupled with the Eternal Bliss accruing from the loving service of the Divine Couple of Vraja. Just as no eye-sight is possible without sun-light, so 'no service of Sri Radha-Krishna is possible without the Causeless Mercy of Sri Nityananda Prabhu'—so says Srila Narottam Thakur.

Sri Nityananda, the World-Teacher

One full-moon night, Sri Nityananda Prabhu desired to perform Sri Vyasa-Pooja ceremony at the house of Pandit Srivas as the priest of the festival. Sri Nityananda Prabhu after finishing His morning ablutions in the Ganges, garlanded Sriman Mahaprabhu as the Acme of His Vyasa-Pooja at which the Supreme Lord Sri Chaitanya Mahaprabhu showed Him (Nityananda Prabhu) His Divine Six-Arms,* Four-Arms and eventually His Soul-enchanting Beautiful Two-Armed Syamasundara Form of Vraja. From this Vyasa-Pooja of Sri Nityananda Prabhu, we come to learn that the only Object of worship of all beings, animate or inanimate, is the Supreme Lord Sri Krishna Chaitanya Mahaprabhu, and that Sri Nityananda Prabhu is the only Divine Master, the Transparent Medium, through Whom we can realise the Supreme Lord, His Name, Form,

Sri Nityananda Prabhu and Sri Vyasa-Pooja

* Six Arms with Conch, Lotus, Mace, Disc, Plough and Mallet.

Attributes, Entourage, Pastimes and Realms in our unalloyed existence in Vraja.[20]

Significance of Vyasa-Pooja

Sri Vyasa-Pooja means the worship of Sri Vyasadeva Who is the Author of *Srimad Bhagavatam* and by Whose Causeless Grace we are enabled to realise the esoteric meaning of the Holy Book and acquire Transcendental Knowledge regarding *Sri Krishna*, *Krishna-Bhakti* and *Krishna-Prema*. So Sri Vyasadeva is regarded as the Jagad-Guru or the World-Teacher. As all the Acharyas of the Vaishnava-cult up till now derive their succession from Sri Vyasadeva, the worship of all the Divine Acharyas is also known as Sri Vyasa-Pooja or Sri Guru-Pooja. This Doctrine of Eternal Preceptorial Line of Succession refutes the Semetic theory of the Descent of Preceptor only for once.

Camrades of Sri Nityananda Prabhu

The following is the identity in Krishna-Leela of the Twelve Comrades of Sri Nityananda Prabhu with their respective Sripatas (Holy Shrines) in different parts of Bengal:—

1. Sri Abhirama Thakur was the Sridama-Sakha of Vraja whose Sripata is at Khanakula Krishnagar (Burdwan),
2. Sri Sundarananda Thakur, the Sudama-Sakha of Vraja whose Sripata is at Mahesapur (Jessore),
3. Sri Dhananjaya Pandit, the Basudama-Sakha of Vraja whose Sripata is at Sitalagram (Burdwan),
4. Sri Nagara Purushottama, the Dama-Sakha of Vraja whose Sripata is at Chandur (Nadia),
5. Sri Gauridasa Pandit, the Subala-Sakha of Vraja whose Sripata is at Ambika Kalna (Burdwan),
6. Sri Kamalakara Pippalai, the Mahabala-Sakha of Vraja whose Sripata is at Mahes (Hooghly),

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20 Ch. Bhag. Madhya. XXVIII. Sl. 191-195 and C. C. Adi V. Sl. 200-204

7. Sri Uddharana Datta Thakur, the Subahu-Sakha of Vraja whose Sripata is at Saptagram (Hooghly),

8. Sri Mahesa Pandit, the Mahabahu-Sakha of Vraja whose Sripata is at Chakdaha (Nadia),

9. Sri Paramesvari Das, the Arjuna-Sakha of Vraja whose Sripata is at Taratpur (Howrah),

10. Sri Purushottama Pandit, the Stoka-Krishna-Sakha of Vraja whose Sripata is at Sukha-Sagar (Nadia),

11. Sri Kalia-Krishna Das, the Labanga-Sakha of Vraja whose Sripata is at Akaihat (Katwa),

12. Sri Sridhara Pandit, the Madhumangala-Sakha or Kusumasava-Sakha of Vraja whose Sripata is at Sridham Mayapur (Nadia).

(3) *Sri Advaita Tattva*

The Efficient Cause of the universe is the Karanodakasayee Vishnu, the First Purushavatara, from Whose casting glance at the External Mayik potency emanates this Material Universe. Sri Advaita Acharya Prabhu, being the Descent of that Karanodakasayee Vishnu, is the Material Cause of the universe, like the materials of the potter (Karanodakasayee Vishnu) in making the pot (the universe). He is One and the Same with the Supreme Lord Sri Hari and hence he is named 'Advaita'. He is also called 'Acharya' or Preceptor of the Vaishnavas for preaching the super-excellence of the cult of Bhakti in the Geeta as well as in the *Srimad Bhagavatam.* He is one of the Principal Agents for propagating the Doctrine of Divine Love all over the country through Nama-Samkeertana as propounded by Sri Chaitanya Mahaprabhu, the other Agent being Sri Nityananda Prabhu.

Sri Advaita Acharya Prabhu lived at Santipur about a dozen miles south-east of Navadvip. He started a 'Chatushpathi' (a Sanskrit Tol) at Sridham Mayapur,

Navadvip, a few yards north to the house of Pandit Srivas. There, Pandit Gangadas, Pandit Srivas, Thakur Haridas, Sri Suklambar Brahmachari, Sri Chandrasekhar Acharya, Sri Murari Gupta and other genuine Vaishnavas of the city used to hold discourses on the Glorious Narratives and Deeds of the Supreme Lord Sri Krishna from *Srimad Bhagavatam.* In order to bring the Supreme Lord Sri Krishna unto Descent on the mundane plane, Sri Advaita Acharya Prabhu used to pray and worship Sri Krishna with the foliage of 'Tulasi and Ganges-water', acquainting Him withal about the world's aversion to His worship. 'As Sri Krishna liquidates His debt by offering His Gracious Self to him who worships Him with 'Tulasi and Ganges-water',[21] He granted his (Advaita Acharya's) prayer and manifested Himself as Sri Chaitanya Mahaprabhu with the Divine Glow and Love of Sri Radhika, the most beloved Consort of Sri Krishna.

His prayer for Lord's Descent

After returning from Gaya, Sriman Mahaprabhu showed symptoms of Ecstatic Love-intoxications for Sri Krishna. One day before His actual Revelation, He, accompanied by Pandit Gadahara, went to the house of Sri Advaita Acharya and fell into a swoon as soon as He saw the latter. Sri Advaita Acharya who was then engaged in the worship of Vishnu-Vigraha recognized Him by the depth of his Bhakti-Yoga as the Lord of his heart and worshipped His Lotus Feet with the same flowers and foliage of Tulasi mixed with sandal-paste intended for Vishnu-worship. It was Sri Advaita Acharya Prabhu who first proclaimed to the devotees and the world at large that Sri Chaitanya Mahaprabhu was no other than the Supreme Lord Sri Krishna Himself.

His worship of Gaurasundara as the Supreme Lord.

When Sri Chaitanya Mahaprabhu made His Grand Revelation at the house of Pandit Srivas, He sent Srivas's

21. Sri Narada's word in *Gautamiya Tantra.*

younger brother, Sri Ramai Pandit, to Sri Advaita Acharya Prabhu at Santipur to inform him about His Grand Revelation. Thereupon Sri Advaita Acharya Prabhu with His Consort Sri Sita Devi started for Sridham Mayapur and stayed at unawares in the house of Sri Nandana Acharya instructing Ramai Pandit not to inform the Lord of his arrival. But the Lord being Omniscient was already aware of his arrival at the said Acharya's house at Sri Mayapur and sent again Sri Ramai Pandit for him. Sri Advaita Acharya Prabhu arrived at the house of Pandit Srivas, saw the Grand Revelation of the Lord, and overwhelmed with intense delight, greeted Him with the following sloka, "I offer my innumerable humble prostrated obeisances to Thee, the Supreme Lord Sri Krishna, Who is Sri Govinda, Who is the Great Brahmanyadeva Himself, Who is the most Benevolent Protector of the cows, the Vedas, the Brahmins and the Eternal Benefactor of the Universe."[22] The Lord desired Sri Advaita Acharya to ask for a boon at which the latter humbly solicited, "O Lord what boon shall I pray Thee for when I have seen Thy Grand Revelation. My heart's desire has been fulfilled. If Thou desirest to grant me a boon, I beg this of Thee that even the women-folk, the illiterate, the Sudras, the Chandalas or the untouchables be blessed with Thy Ecstatic Divine Love, excepting those that offend the Vaishnavas by their pride in pedantry, affluence, lineage and austerities."[23]

Lord's Revelation to Advaita Acharya.

One day, the Lord showed His 'Visva-rupa' (Universal-Form) to Sri Advaita Acharya Prabhu in response to his prayer. The Universal-Form which He showed to Sri Arjuna in the Geeta[24] is the 'Virata' or the Tremendous Form of the thought-currents of the world. This Cosmic Aspect is, therefore,

His Vision of the Lord's Visva-rupa.

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22. Vishnu Purana I. 9. 48 (Prahlada's prayer to the Lord)

23. Ch. Bhag. Madhya. VI 167-169 24. Geeta. Ch. XI

quite distinct from His Transcendental Personality Sri Krishna and His various Descents, such as Sri Rama, Sri Nrisimha, Sri Vamana and Others. By this Manifestation, the Lord teaches us that He is the Lord of the Universal-Form as well as of Sri Advaita Acharya Prabhu who was then misconceived by some of his followers as the 'Supreme Lord'. 'A true devotee of Sri Advaita Acharya is he and he is really so, who has implicit faith in and the highest regard for Sri Chaitanya Mahaprabhu as the 'Supreme Lord' and Sri Advaita Acharya Prabhu as His Material Cause of the Universe.'[25]

Advaita Acharaya's Exclusive Entertainment of the Lord.

One day while at Puri, Sri Advaita Acharya Prabhu invited Sriman Mahaprabhu to accept Bhiksha (alms as food) in his own house. He prepared a variety of rich dishes with the assistance of his consort Sita Devi with the desire in the heart that the Lord should come unattended by any one else. The Lord set out for His Bhiksha with His Associates, but to fulfil the desire of Advaita Acharya to his great satisfaction, a severe storm with heavy downpour set in on the way, so much so that the Associates were compelled to part company with the Lord and seek shelter elsewhere. Thus the Lord arrived safe and single at the house of Advaita Acharya to his intense delight and was served with a sumptuous feast. When Advaita Acharya began to praise Indra for this act of kindness, the Lord, knowing his heart, smilingly praised him saying, "What wonder for the Acharya to bring Indra, the God of rain, at his beck and call, whose heart's desire Sri Krishna does not deign to set aside, whose causeless grace enables one to attain Krishna and Krishna-Bhakti, whose behests even Yamaraja carries ungrudgingly on his head, the very remembrance of whose lotus feet delivers one from the bondage of Maya, and who is always worshipped

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25. Ch. Bhag. Madhya X. 146

by the gods and the chiefs of ascetics;" whereat Sri Advaita Acharya accosted the Lord with the assertion of a Vaishnava, "O Lord! Thou art '*Bhakta-Vatsala*'—this is my firm conviction with body, mind and word. By dint of Thy Bhakti, I am Thy eternal lion of a servant; vouchsafe unto me this boon, O Lord of Mercy, that Thou shalt not forsake me at any time under any circumstances."[26]

Open Publicity of Lord's Divinity.

On another occasion, Sri Advaita Acharya requested the devotees of the Lord assembled at Puri during the Car Festival of Lord Jagannath to chant the Glories of the Names, Forms, Qualities and Deeds of the Supreme Lord Sri Chaitanya Mahaprabhu and himself began to sing and dance with the following words, "O Sri Chaitanya Mahaprabhu! O Ocean of Mercy! O the Lord of Vrindavana in Dvapara-yuga but now the Lord of Navadvip in Kali-yuga! O Thou the Friend of the afflicted! Have mercy on me. Be Thou pleased to grant me a shelter at Thy Lotus Feet." Hearing this, the Lord, pretending a slight gesture of anger, said, "O Vaishnavas! What are you doing leaving 'Krishna-Keertana' aside? I don't know what makes you do so." Whereupon Pandit Srivas, uplifting the palms of his hands towards the sun, said, "It may be possible to cover the sun with palms but it is impossible to conceal, O Lord! Thy ever Blissful Name and Fame now spread all over the country from the Himalayas on the north down to the Cape Comorin on the south." Just at this time, multitudes of devotees hailing from different parts of the country, who had come to see the Ratha-Jatra festival of Lord Jagannath, assembled there chanting the Glories of the Holy Names, Attributes and Deeds of the Lord Sri Chaitanya Mahaprabhu to the overwhelming delight of the devotees of Navadvip under the hegemony of Sri Advaita Acharya. Exuberant in joy, Pandit Srivas said,

26. Ch. Bhag. Antya. IX. Sl. 12-79.

"O Lord! The world is overflowing with joy in singing Thy Glories. How canst Thou hide Thyself now? Being unmanifest, Thou hast manifested Thyself out of Thy infinite Mercy. Thou art the veritable 'Vigraha of Nama-Samkeertana.' Thou art the veritable Manifestation of the adorable Object of the sloka mentioned in the *Srimad Bhagavatam* beginning with '*Krishna-Varnam Tvisha-Krishnam Sango........etc.*' * Hence those who are wise and intelligent must worship Thee in the Yajna of congregational chant of Thy Holy Names, Forms, Qualities and Deeds."[27]

Sri Advaita Acharya Prabhu, like Sri Isvar Puri, was one of the most favourite disciples of Sri Madhabendra Puri who was the Pioneer Sprout of Love-in-separation from Sri Krishna. As directed by the Supreme Lord Sriman Mahaprabhu, Sri Advaita Acharya Prabhu, in collaboration with Sri Nityananda Prabhu, over-flooded the whole of Bengal with Divine Love, irrespective of caste, colour, creed, community, sect or sex. During the last Leela of the Lord, Sri Advaita Acharya Prabhu sent through Pandit Jagadananda some enigmatic lines informing the Lord that 'all the people were fully intoxicated with Divine Love, that there was no more demand for the Same in the market, and that the 'mad chap' (Advaita Acharya) maddened with Love had closed his temporal account for good,'[28]—thus throwing a hint at the Lord to bring His Leela to a close.

(4) Sri Srivas Tattva

Pandit Srivas, one of the '*Pancha-Tattva*' of Sri Krishna, is the Bhakta-Designate or 'Suddha-Bhakta' of the Supreme Lord Sri Chaitanya Mahaprabhu. He is no other than Sri Narada Goswami himself descended on the mundane

27. Ch. Bhag. Antya. IX. Sl. 157-223. 28. C. C. Antya XIX. Sl. 20-21.

* Bhag. Sk. XI. 5. 32.

plane to represent all the 'Suddha-Bhaktas' in order to assist Sriman Mahaprabhu in disseminating the 'Universal Church of Nama-Samkeertana' as propounded by Him in His Navadvip Leela. He is the Acharya in '*Maryada-Marga*' for the devotees who are the worshippers of 'Sri Lakshmi-Narayan' in Vaikuntha or 'Sri Gaura-Narayana' in Navadvip.' He was the first to whom Sri Gaurasundara revealed Himself as the Supreme Lord with Four Arms in his own house where he was worshipping Nrisimhadeva.

His Career of Absolute Self-Surrender.

Pandit Srivas was an ideal house-holder devotee of the Lord residing at Sridham Mayapur in whose compound, still known as 'Srivas-Angan', the Lord with His intimate Associates held the nocturnal congregational chant for about a year, thereby making 'Srivas-Angan' the Parent-Church of His Universal Nama-Samkeertana, and it was here that the Lord showed all His Divine Manifestations to His devotees. Pandit Srivas was the veritable embodiment of 'absolute self-surrender as mentioned in the last sloka of the Geeta.'[29] Once when he was asked by the Lord as to why he was not making any efforts for the maintenance of his family, he replied that he would drown himself in the Ganges on the fourth day of his fast, if he was not provided for by the Lord for three consecutive days.[30] At this, the Lord embraced him as one of His genuine and faithful devotees of absolute reliance on the Supreme Lord.

On another occasion, when Pandit Srivas, under the guidance of Sri Advaita Acharya Prabhu, gave publicity to the Holy Name, 'Sri Krishna Chaitanya Mahaprabhu', in a loud congregational chant, the Lord at once took the Pandit to task for such action against His Will. At this, the Pandit lifted up the palms of his hands to hide the sun from view,

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29. Geeta XVIII. 66

30. Geeta IX. 22

thereby explaining to the Lord that it was next to impossible to conceal a Self-Effulgent Entity from the public.

His unflinching faith in Nityananda Prabhu.

Once when the Lord, in order to test Srivas's fidelity to Sri Nityananda Prabhu, asked him why he had given shelter in his house a Sannyasi, Sri Nityananda Prabhu, Whose Identity was unknown and Whose conduct often clashed with the injunctions of the Sastras, the Pandit replied, "Even if Sri Nityananda Prabhu takes recourse to drinking, keeps an untouchable woman, contaminates my family and destroys my life and property, He will ever remain enshirned in my heart of hearts, to speak the truth."[31] Overwhelmed with joy at his unflinching confidence in Sri Nityananda Prabhu, the Lord exclaimed, "Srivas! You have really understood the *Tattva* of Sri Nityananda Who, if betakes Himself to even wine and untouchable woman, is, nevertheless, the Object of worship of the gods like Brahma and Siva.[32] I, therefore, grant you this boon that, even if the Goddess Lakshmi begs from door to door in the city, never shall poverty stare you in the face."[33]

(5) *Sri Gadadhara Tattva*

Sri Gadadhara Pandit Goswami who is one of the *Pancha-Tattva* is the Supreme of all the Internal Exhilarating Potencies of Sri Gaurasundara to assist Him in preaching the Doctrine of Divine Love-in-separation from Sri Krishna. He is the veritable Descent of the Beauty and Love of Sri Radhika. The most authorised Goswamis of Vrindavana, such as Sri Rupa, Sri Sanatana and others have declared Pandit Goswami as Such in their Psalms of him, and Sri Gaurasundara is worshipped as the 'Lord of

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31. Ch. Bhag. Madhya. VIII. Sl. 15-16 32. Ibid. Antya. VI. Sl. 123.
33. Ibid. Madhya. VIII. Sl. 20.

Gadadhara's heart'. In the confidential loving service of the Gaudiya Vaishnavas, Sri Radha-Krishna in Vraja is represented and worshipped as Sri Gadai-Gauranga in Navadvip. In other words, Pandit Gadadhara, One and the Same with Sri Radhika, stands as the 'Supreme Asraya-Vigraha' or the Original Guru for the devotees of Sri Gaura-Krishna in their confidential loving service in Madhura-Rasa.

His Initiation.

Pandit Gadadhara was the only son of Sri Madhava Misra of Navadvip. He was the veritable Embodiment of Krishna-Prema-Rasa, a radiant lustre of which was always emitting from his whole frame. His handsome appearance, his amiable disposition, his life-long celebacy and above all, his dispassionate temperament endeared him to all the devotees of Navadvip. One day, Sri Mukunda Datta, his intimate friend, took him to have a Darsan of Sri Pundarika Vidyanidhi, a Mahabhagavata and great devotee of Sriman Mahaprabhu. At first sight, Gadadhara mistook him for a worldling of luxury. But Mukunda saved him from his grave offence by citing a sloka from *Srimad Bhagavatam*[34] which shook Vidyanidhi to the very core with convulsions of Ecstatic Divine Love. To make amends for his offence, Gadadhara prayed for initiation from Vidyanidhi and became his disciple with the permission of Sriman Mahaprabhu.

His Deep Loving Attachment for the Lord

As the most favourite disciple of Sri Pundarika Vidyanidhi, Sri Gadadhara Pandit Goswami was always deeply absorbed in the Ecstatic Bliss derived from the Rasa-Leela of Sri Krishna in Vraja, considering himself as the most intimate confidante of Sri Radha. Such was his fathomless love for Sri Gaurasundara, his '*Prana-natha*', that

34. Bhag. III. 2. 23.

he did not even hesitate to denounce '*Kshetra-Sannyasa*' and forsake millions of times the service of 'Sri Tota-Gopinathjiu' at Puri in preference to Sri Gaurasundara's All-loving Personality and All-charming amiable Company. Once Sri Nityananda Prabhu brought a quantity of fine rice from Bengal and gave it to Pandit Goswami to offer it to Sri Gopinathjiu. Pandit Goswami cooked the rice and coupled with a sauce prepared of soft green foliage of tamarind from the garden, offered as *Bhoga* to Sri Gopinathjiu. Sri Nityananda Prabhu and Pandit Goswami who knew each other's heart as the most intimate friends, were just going to honour Gopinathjiu's Prasadam, when lo, Sriman Mahaprabhu suddenly appeared on the spot and said smilingly with a humour, "Why, Gadadhara, am I not a Co-sharer of your party inseparable from you both? Even uninvited, I force Myself into your sweet and amiable company to partake of My due share. In Nityananda's articles, Gopinathjiu's Prasadam and your cooking, I have every right for a share."[35] With this, the Lord along with Sri Nityananda Prabhu sat down to taste the Prasadam of Sri Gopinathjiu and began to praise it saying, "Undoubtedly such sweet scent of this Prasadam begets Krishna-Bhakti", and turning to the Pandit said, "How tasteful and sweet-smelling is your cooking, O Gadadhara! Can anybody prepare such tasty sauce out of mere tamarind leaves? Why deign to hide yourself any more? Surely you are Lakshmi Devi cooking food for Sri Narayana every day in Vaikuntha."[36]

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35. Ch. Bhag. Antya. VII. 144-146 36. Ibid Antya. VII. 153-156.

CHAPTER VIII

THE GRAND REVELATION

Lord's Grand Revelation

One day, Sriman Mahaprabhu accompanied by Sri Nityananda Prabhu met the devotees of Navadvip who had assembled at the house of Pandit Srivas. When the congregational chant of the Holy Name of Sri Krishna began as usual, the Lord revealed Himself, out of His Own accord, in all His Magnificence, Glory, Power, Beauty, Intelligence and Freedom, and sat on the Throne of Sri Vishnu in the temple of Pandit Srivas. This is known as the 'Grand Revelation' of the Lord, as it lasted for seven *praharas i. e.*, twenty-one hours. The Lord asked His devotees to perform His 'Abhisheka' (Installation Ceremony) which was done under the auspices of Sri Advaita Acharya with various Pooja-offerings such as, burning-incense, candle-light, fruits, flowers, garlands, Ganges-water, milk, curds, ghee, honey and sweets of all kinds. Foliage of Tulasi smeared with sandal-paste was offered at the Lotus Feet of the Lord by the devotees reciting the ten-lettered Gopala-Mantra. Sri Nityananda Prabhu held a Royal Umbrella on His Head and Sri Narahari Thakur fanned the Lord with a Chamar (fan made of tail-hairs of a yak). Among the devotees who had brought the Ganges-water for 'Abhisheka', there was one maid-servant named 'Dukhi' of Pandit Srivas's family. As a reward of her faithful services to the Vaishnavas, the Lord was graciously pleased to name her 'Sukhi' (fortunate in having Krishna-Prema) instead of 'Dukhi' (unfortunate). The good luck with which the servants of the Vaishnavas were favoured by the Lord was covetable even by Roma Devi, Brahma and Siva. The devotees began to sing hymns in praise of the Lord, and the Qualities and Deeds of His various Manifestations in different ages. The Lord was pleased to accept with pleasure a variety of sumptuous

repast to the great satisfaction of His devotees. He then began to remind them of their past secret mishaps of life and His succour therefrom. Once when Pandit Srivas was hearing *Srimad Bhagavatam* from Devananda Pandit of Kulia-Navadvip, he was overwhelmed with Divine Ecstatic Love and began to weep, at which Devananda's pupils, being of the sake ilk with their master who was devoid of Krishna-Bhakti, dragged him out of the compound, mistaking him for a disturbing element. At this, the Lord descended from Vaikuntha and appearing in the unalloyed heart of Srivas, made him intoxicated and shed torrents of tears of Love for Sri Krishna. Another instance cited by the Lord was, that a devotee who was present there was cured of his virulent type of typhoid by the Lord in the role of a physician. A third instance was, that, when Pandit Gangadas was running away for life with his family at dead of night for fear of oppression at the hands of the rulers of Navadvip, the Lord graciously ferried him with his family over the river Ganges then in spate, for a tip of rupee one and a pair of cloths.

The Lord and Sridhara

Then the Lord called for Sridhara who had no sooner heard the Lord's desire to see him than he fell into a swoon, and was brought before the Lord with great care and attention as a lucky devotee. The Lord was pleased to welcome him with an encomium for his sacrificing in the past many a devotional life in the service of the Supreme Lord Sri Vishnu. In his present life the Lord, after a long love-quarrel, managed to secure from him gratis His daily consumption of vegetables such as, banana, sheaths, spathes *etc.* Despite his penury, he used to spend half of his daily profits in the worship of the Ganges and the remainder went for his maintenance. He was as truthful as Yudhishtira of hoary antiquity. He used to spend the whole night in chanting aloud the Holy Names of Sri Krishna to the great chagrin of his neighbours.

The Lord then asked Sridhara to have his Darsan at which Sridhara hymned a hymn which pleased the Lord so much that He was ready to grant him even 'Ashta-Siddhi'[1] (eight-fold Yogic perfections) which he promptly refused with this supplication: "Let the Self-Same Brahmin Who used to snatch away the banana leaves and sheaths from me, be my Eternal Lord, wherever and whenever I may be born; and let the Couple of His Lotus Feet be my Supreme Command, Who used to amuse Himself with love-quarrels at the time of my selling those articles."[2] Bhakta Sridhara accepted nothing but the whole-hearted loving service of the Lord at all times and under all circumstances; to illustrate this, he was sent to this world by the Lord as a poor sheath-seller, in order that He might enact the above Leela with him. But this was not comprehensible to others without His Grace.

He also teaches us 'that the supermundane Treasure which poor Sridhara accumulated by selling banana leaves and radishes, can never be attained by millionaires in millions of births, and that the Ecstatic Bliss which the Vaishnavas derive from *Hari-Toshana* (worship of Hari to His pleasure) their physical wants and distressess notwithstanding, will not even be cognizable, not to speak of realisation, by the worldly-minded people owing to their pride in pedigree, wealth, learning, handsome appearance and name and fame—all these being ephemeral and sorrowful in the long run have no attraction for the Vaishnavas'.[3] 'The Supreme Lord Sri Chaitanya Mahaprabhu is not attainable by wealth, lineage and learning but only by

1. (i) Anima (Subtleness), (ii) Mahima (Greatness), (iii) Kamavasayita (Control of the passions), (iv) Laghima (Lightness), (v) Prapti (Attainment), (vi) Prakamya (Irresistible will-power), (vii) Isita (Superiority) and (viii) Vasita (Self-control).

2. Ch. Bhag. Madhya. IX. Sl. 224-225.

3. Ch. Bhag. Madhya. IX. S,. 235-236 and 240-241 and Srimad Bhag. I. 8. 26. & Bhag. I. 2. 8 and 13.

single-minded devotion.'[4] 'The prominent feature which characterises the devotees of the Lord is their aversion to worldly enjoyment, a feature which exceedingly delights the Lord.'[5] 'He who does not slander a Bhagavata-Vaishnava, but regards him as Gurudeva and always keeps aloof from the pseudo-Gurus without approving their so-called socio-religious conduct, attains the Lotus Feet of Sri Chaitanya Mahaprabhu and is blessed with Divine Love by His Grace.'[6]

The Lord was so kind and affectionate to poor Sridhara that He deigned to make a delicious repast prepared of milk and gourd offered by him overnight His Sannyasa, thereby showing the people of the world, '*that even the humblest offering of a pure devotee is accepted by the Lord, while varieties of rich palatable dishes offered without any devotional aptitude are rejected by Him.*'[7] Take the cases of King Duryodhana and poor Vidura. When Duryodhana prepared a sumptuous feast for Sri Krishna as his Guest at Hastinapur, the Lord refused such unholy repast, as it contained not an iota of love in it, while He accepted with great relish and enjoyment even the husky grains of rice offered by Vidura with sincere warmth of devotion and love.

The Lord and Murari Gupta.

After conferring the boon on Sridhara, the Lord manifested Himself as Sri Rama Chandra of green-grass hue before Murari Gupta. He was armed with His Bow and Arrow, with His Consort Sita Devi on the left and Sri Lakshmana on the right. On seeing the desired Object of his worship, Murari Gupta fell into a swoon. When brought back to his consciousness by the Lord, he began to weep so vehemently

4. Ch. Bhag. Madhya. X. Sl 279 and Ibid XXIII. Sl. 493.

5. C. C. Antya. VI. Sl. 220.

6. Ch. Bhag. Madhya. IX. Sl. 244-246.

7. Ibid. Madhya. IX. Sl. 185 and Ibid. XVI. Sl. 127 and Srimad Bhag. IV. 31. 21. and Bhag. XI. 27. 17-18.

out of Divine Love that it melted the hearts of all the devotees assembled there. Demanded by the Lord to ask for a boon, Murari Gupta prayed with all humility befitting a Vaishnava, "O Lord! Be Thou pleased to vouchsafe unto me this boon that I may sing Thy Glories in every birth, and that I may be the servant of Thy *Parishads* (Eternal Associates), wherever and whenever Thou mayest deign to descend. Nothing but my unflinching devotion to and loving service at Thy Lotus Feet do I pray Thee for. May Thy Lotus Feet be the Object of my constant remembrance wherever and whenever I may be born. O Lord! I have no faith in virtue or vice, nor have I any desire for worldly enjoyment. Come what may, good or bad, let me reap the fruits of my past actions. Wherever I may be born—heaven, earth or hell—let my fervent prayer even at the last moment be unflinching devotion to Thy Lotus Feet that dim the lustre of autumnal lotus. O Lord! May my tongue chant Thy Holy Names, my heart love Thy Lotus Feet, my mind ever meditate on Thee, my eyes ever see Thy Beautiful Form, my ears hear Thy Soul-enchanting Narratives, my hands serve Thee and Thy servants, my legs gyrate Thy temple, my nose smell the scent of Tulasi offered at Thy Lotus Feet and my head bow down before Thee and Thy devotees. O Lord! Grant me strength enough to keep myself aloof from those that are averse to Thy worship, that I may refrain from hearing any other stories than those that deal with Thy Glorious Deeds and that I may not behold even in dream those that disparage Thee and Thy servants. O Lord of the fourteen worlds! O Killer of demons, Madhu and Kaitabha (Embodiments of Karma-Kanda and Jnana-Kanda)! May this be the result of my innumerable births and of Thy Grace long desired for, that Thou mayest remember me as the servant of the servants of Thy Lotus Feet.'[8]

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8. Ch. Bhag. Madhya. X. Sl. 20-24, and Mukundamala-Stotram, Sl. 3-6, 20, 24-25.

'O Lord! He who worships Thee only to serve his selfish motive is a trader and not Thy servant. A devotee who serves Thee for his mundane acquisitions and ameleorations ceases to be Thy servant, and the Lord who confers blessings on His servants merely for lording it over them ceases to be the Lord or Master. But O Lord! I am Thy eternal servant with no desire for elevation or salvation, and Thou art also my Eternal Lord without any ill-will against me. Hence, the relationship between Thee and me is absolutely pure and holy, unlike that of a king and his subject.'[9] 'O Lord! I do not crave for that salvation which wipes out the relationship that exists between Master and servant in the field of devotion. I do not yearn for piety, wealth, passion or even freedom from bondage, but vouchsafe unto me, O Lord! that I may be a particle of dust at Thy Lotus Feet.'[10] 'O Achyuta, the Lord of my heart! Let thousands of births befall me, but may my heart ever cling to Thy Lotus Feet with steadfast single-minded devotion.'"[11]

The Lord was graciously pleased to confer upon Murari Gupta the boon solicited with this pithy remark, '*that he was aptly named 'Murari Gupta' because of the Supreme Lord Murari (Sri Krishna) dwelling secretly in the inmost recess of his heart.*' *

The Lord and Thakur Haridas.

After granting the desired boon to Sri Murari Gupta, the Lord asked Thakur Haridas to have a glimpse of His Grand Revelation with the following eulogistic remarks on him—"Thakur Haridas belongs to the same clan as that of Me"—meaning thereby that the Attribute '*Sat-Chit-Ananda*' of Godhead was equally applicable to him, and that the Divine Quality manifests Itself in a sincere and loving devotee in his

9. Bhag. VII. 10, 4-6.

10. Narada-Pancharatra.

11. Vishu-Purana.

* Ch. Bhag. Madhya. X. 31.

unalloyed existence, whether he is in spiritual or mundane plane. Just as a piece of iron acquires '*Tadatmya*' or the same quality of blazing fire by coming in close touch with it, so a devotee acquires the same quality of Godhead, when he is thoroughly imbued with the confidential loving service to Him.'[12] When Thakur Haridas had been suffering terrible persecutions at the hands of his persecutors, he prayed to the Lord not only to forgive them but also for their eternal good, whereupon the Lord Himself had to bear the brunt of the persecutions on His Own Body in order to save Haridas and his persecutors as desired by him. To convince His devotees, the Lord showed them those visible marks on His Body. 'It was for the sake of His most loving comrades, friends and relatives that Sri Krishna swallowed up the forest-fire, when they were surrounded by it and took shelter at His Lotus Feet.'[13] 'It was for the sake of His Bhaktas, the dear Pandavas, the Supreme Lord Sri Krishna deigned to serve them as their Servitor, Messenger, Charioteer and what not? He was completely at their beck and call, His heart having been captured by their unadulterated devotional Love for Him'[14] It was for this unprecedented forbearance and toleration that Haridas was endeared to Sri Advaita Acharya who honoured him as the fittest person to receive the *Sradha-patra* (viands offered to Vishnu during the obsequial ceremony of the manes). For the honour shown to Thakur Haridas as a Mahabhagavata, the Lord remained ever grateful and captive to Sri Advaita Acharya. Hearing this, Thakur Haridas fell into a swoon under the impulse of Supreme Ecstatic Love known as *Mahabhava* which is quite distinct from mundane epileptic fit or pseudo-trance. On the mundane plane, '*Purushabhimana*' (egotism of the enjoyer and the enjoyed) both in male and female predominates, whereas on the spiritual plane,

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12. Vrihat Bhagavatamirta. II. 3. 193.
13. Bhag. X. 19. 9-10 and X. 17. 23-24.
14. Bhag. IX. 4. 63-66 and X. 16. 59.

there is only One Enjoyer and He is Sri Krishna, while all others are His Potencies or Objects of enjoyment. Hence a Mahabhagavata like Thakur Haridas who was free from such *Purushabhimana* (enjoying mood) was entitled to have a Darsan of the Supreme Lord Sri Krishna who revealed His Own Beautiful Human Form to him in his trance. Regaining his consciousness, Thakur Haridas began to address the Lord in the most self-humiliating terms, "O Lord of Infinite Mercy! I am the most unworthy of Thy devotees. I am the most untouchable of untouchables, being born in a low-caste non-Hindu family. The very sight of me is sin and the very touch of me requires purification in the Ganges. Even without my remembrance of Thy Lotus Feet, Thou hast saved me from all perils, what to speak of Draupadi, Parvati, Prahlada, the Pandavas, Ajamila and others, who remembered Thee in the critical moments of their impending catastrophes. I, therefore, beseech Thee, O Lord of unbounded Ocean of Mercy! that I may be the recipient of the remains of the dishes of Thy most beloved servitors." At this the Lord said with loving affection, "O Haridas! He who keeps your company even for a single moment and shows loving regard to you who have ever made Me a captive by your soul-touching humility and unalloyed devotional Love for Me, will surely attain to My Lotus Feet. As you have no offence against Me and My devotees, I bless you this day with devotional Love for Me." By this, the Lord teaches us that *Sri Krishna is attainable only by single-minded loving devotion to, intense yearning for, and pining agony of separation from Him.* "'No amount of wealth, lineage, beauty, austerity, scholasticism, energy, splendour, authority, strength, manliness, wisdom or Ashtanga-Yoga is competent enough to please the Supreme Lord Bhagavan Who was graciously pleased to deliver Gajendra (the Chief Tusker) by virtue of his unflinching devotion to Him.'[15] 'What was the status of

15. Bhag. VII. 9. 9.

Dharma-Vyadha, the age of Dhruva or Prahlada, the learning of Gajendra, the beauty of Kubja, the wealth of Sudama-Vipra, the caste of Vidura, the prowess of king Ugrasena of Yadava clan, that enabled them all to obtain the Grace of Sri Krishna? Certainly it was their devotional fervour and not any other qualities. Hence, no amount of socio-religious duties, however well-observed, can please the Lord except Bhakti-Yoga which exceedingly delights Sri Krishna and is, therefore, very dear to Him.'[16] 'Neither Brahminhood, godhood, sagehood, noble vocation, vast experience, munificent gifts, asceticism, worship, purity nor strict observance of vows enables one to please the Supreme Lord Mukunda Who is fully satisfied with unalloyed devotion; anything else than this is mockery and hence futile.'[17] 'Whatever caste or community a Vaishnava may belong to, he stands superior to all others who are void of Krsihna-Bhakti. He who considers a Vaishnava on a par with a mortal is doomed to perdition.'[18] 'Even the very remembrance of Thakur Haridas destroys all kinds of sins. Not to speak of the gods who are aspirants of his touch, even the Ganges yearns for his plunge in her water. Even the very sight of Thakur Haridas, not to speak of his touch, delivers one from the bondage of Maya. So Thakur Haridas, though born in a non-Hindu community, is as good as Sri Prahlada Maharaj of the Daitya clan and Sri Bajrangaji of the monkey family, all famous and adorable for their unflinching devotion to the Supreme Lord Sri Vishnu.'"[19] Hearing the blessings of the Lord upon Thakur Haridas, the devotees began to weep in exuberance of intense Love for the Lord.

The Lord then reminded Sri Advaita Acharya of his fasting one night owing to his failure of finding

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16. Padyavali. Sl. 8.
17. Bhag. VII. 7. 51-53.
18. Padma-Purana.
19. Ch. Bhag. Mdhya. X. Sl. 36-112.

a Bhakti-interpretation of a 'sloka in the Geeta'[20] and of His revealing to him in dream the real reading and meaning of the above sloka. The Impersonalists, upholding the theory of illusion regarding this world and individual soul, do not admit the Eternal Transcendental Forms, Qualities, Entourage, Deeds and Realms of the Supreme Lord Sri Krishna as depicted in the *Svetasvatara Upanishad*,[21] which admits the Spiritual Personality and Senses of the Supreme Lord Sri Krishna. Again, according to the Doctrine of 'Achintya-bheda-bheda', the above theory of illusion does not stand to reason; because, 'the knowers of *Advaya-Jnan-Tattva* (the Supreme-Principle-without-a-second) speak of That Principle as the Supreme Reality Whose Chit or Intelligence Aspect is Abstract Brahman without any Vilasa or sportiveness with Potency, Whose Sat-Chit (Being-Intelligence) Aspect with partial sportiveness with His Chit Potency and full sportiveness with His Achit (Maya) and Jiva Potencies is Paramatma, the All-pervading Oversoul, and Whose Sat-Chit-Ananda (Being-Intelligence-Bliss) Aspect with the fullest sportiveness only with His Chit or Self-Conscious Exhilarating Potency is Bhagavan.'[22] This Bhagavan (Possessor of Six-fold Attributes) in His Majestic Aspect is Sri Narayana in Vaikuntha, and in His All-loving Beautiful Aspect is Sri Krishna in Goloka-Vrindavana. *This Beautiful Syamasundara Form is His inconceivable, self-contradictory yet simultaneous Personal-cum-Impersonal Aspects in perfect harmony.* It is the true devotees alone who visualize that Form in their pure hearts under the influence of devotional trance. This Transcendental Beautiful Form of Sri Krishna affording Eternal Bliss is invisible to mortal eyes. Sri Krishna is the Fullest

The Lord and Advaita Acharya

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20. Geeta. XIII. and Svetasvatara. III. 16.
21. Svetasvatara Upanishad. Sl. 19.
22. Bhag. I. 2. II.

Personality of the Godhead and the devotees cherish Him as the Priceless Jewel of their hearts saturated with Love-in-separation from Him. *The eye of devotion is nothing but the eye of pure unalloyed Spiritual Self of the devotee. 'The Beautiful Form of Sri Krishna is visible to that eye in proportion to its purification by the practice of pure devotion under the guidance of Sad-Guru. When the devotion of the novice reaches the stage of Bhava-Bhakti (Dawn of Love) the pure eye of that devotee is tinged with the salve of Love by the Grace of Sri Krishna, enabling him to have His Darsan face to face.'*[23]

Sri Advaita Acharya, the most confidential devotee of Sriman Mahaprabhu and Receptacle of His Teachings and Philosophy, recalling to mind the incident of the Lord's teaching him in dream, was overwhelmed with intense delight and exclaimed, "What shall I say to Thee, O Lord! Be Thou Merciful to be my Eternal Lord and consider me as Thy eternal servant wherein lies my Advaita-hood". He who serves Sri Advaita Acharya as the Supreme Lord ignoring his own afore-said words ceases to be his servant; but he who has absolute faith in and regard for Sri Chaitanya Mahaprabhu as the Supreme Godhead and regards Sri Advaita Acharya as His most faithful follower, is really the true disciple of the Acharya who is forsooth his Divine Master; *e.g.*, Ravana, Vrikasura, Bana and others of the same ilk, having been the staunch followers of Lord Siva, brought about their own ruin by disparaging the Supreme Lord Sri Vishnu, while the immortal sage Markandeya, a similarly staunch follower of Lord Siva, regarding him as the 'foremost devotee of Sri Vishnu'[24] was saved from cataclysm with eternal shelter at the Lotus Feet of Sri Vishnu. Similarly, those who ignore the eternal relationship between Sri Chaitanya Mahaprabhu and Sri Advaita Acharya Prabhu

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23. Brahma-Samhita. Ch. V. Sl. 38. 24. Bhag. XII. 13. 16.

as Master and servant and are presumptuous to call themselve as the Acharya's disciples, are rejected by the Acharya himself and destined to fall down from the path of pure devotion. Hence, he who regards Sri Advaita Acharya as the Guru and foremost of the Vaishnavas is really a Vaishnava and deserves to be the recipient of the Lotus Feet of Sri Krishna Chaitanya Mahaprabhu. 'When the Lord, like a Wish-Yielding Tree, asked the devotees to solicit their respective boons, Sri Advaita Acharya implored the Lord to shower His blessings on one and all, irrespective of high or low, literate or illeterate, rich or poor, male or female boy or girl.'[25]

Lord's Admonition to Mukunda Dutta and His Grace upon him

When all the devotees were blessed with their respective boons by the Lord except Sri Mukunda Dutta, the renowned musician of the Lord, Pandit Srivas asked the Lord as to why Mukunda, His favourite 'Keertania', should be deprived of His blessings; and entreated the Lord that he might be accepted as a recipient of His Mercy, after adequate punishment for his offence if any. At this, the Lord said with a tone of stern reproof, "Mukunda does not deserve My blessing as he is a '*Chit-Jada-Samanvaya-vadi*' (an irrational compromiser between Spirit and matter *i.e.*, between the Eternal Religion of Divine Love and temporary, vacillating, man-made religions of the world) or '*Subidha-vadi*' (an Opportunist, sometimes advocating the theory of illusion and sometimes glorifying Bhakti in the company of devotees, whenever opportunity occurs). He who denounces Bhakti and supports the lifeless non-devotional activities of Karmis, Jnanis and Yogis as superior to the devotional practices of *Suddha-Bhaktas*, commits offence at the Lotus Feet of Bhakti-Devi, incurs My displeasure and is, therefore, debarred from the delight

25. Ch. Bhag. Madhya. X. Sl. 115-169.

of My Darsan." When Mukunda Dutta heard this, he thought within himself, "1 have been really guilty as an offender at the Lotus Feet of Bhakti-Devi, the Delight-giving Potency or Hladini-Sakti of the Supreme Lord Sri Krishna. *Bhakti is but the eternal function of an unalloyed self always searching after the devotional service of the Supreme Lord Sri Krishna to His pleasure without the slightest tinge of desire for elevation or salvation.* Ignoring this truth, I have misidentified myself with body and mind and have, therefore, taken recourse to the defective, hence deceptive and fluctuating principles of the Illusionists, for which act of disservice or offence I must put an end to my life. But before adopting this desperate measure, I must know if there is any hope of my receiving the Lord's Grace in any birth to come." With this, he asked Pandit Srivas to implore the Lord for him, whether he had any chance of receiving His Grace in any life to come; and to this the Lord replied, "Mukunda should have to wait till a crore of births to receive My Grace." Hearing this, Mukunda was beside himself with joy and began to dance with intense Love for the Lord. Thus overcoming the almost unbounded span of one-crore-births in a trice by dint of his devotionol fervour, Mukunda, on being called by the Lord to have His Darsan, feli into a swoon love-intoxicated. When he regained his consciousness, the Lord said, "O Mukunda! All your offences have been over. You have knocked out in a trice one crore of births by your firm conviction in My Words. By such unshakable confidence in Me, you have captured My Heart. You are My constant companion as a Divine singer. By way of joke, I have said so. Your offences, no matter their number be legion, are illusions, as you are very dear to Me. Your mind and body are surcharged with devotional fervour for Me. You are My eternal servant, I always dance on the tip of your tongue when you sing." Hearing this, Mukunda felt remorse for his past non-devotional aptitude and considered himself

as the most pitiable wretch in the world void of pure devotion. "How then was it possible for me," he cried in grief, "to take delight in the Darsan of the Lord? King Duryodhana did not find any delight owing to his want of Bhakti in the Darsan of the Supreme Lord Sri Krishna, when He manifested His Universal-Form before him. During Sri Rukmini Devi's *Svayambara* (self-choice of bridgroom) the princes assembled did not find any delight due to their lack of Bhakti in the Darsan of Sri Krishna, when He manifested Himself as the Four-Armed Vishnu mounted on His Conveyance, the Divine Bird Sri Garuda. Neither the demons Hiranyaksha nor Hiranyakasipu found any delight in the Darsan of the Lord's Manifestations of Divine Boar and Sri Nrisimhadeva, respectively, in consequence of their want of Bhakti. So also the demon Kamsa found no delight in the Lord's Darsan for want of Bhakti, when he, out of envy, always thought of Sri Krishna even in his dream. While the hump-backed Kubja, the wives of Yajnik-Brahmins, the ladies of the city of Mathura and the garland-vendors thereof were all blessed with His Darsan due to their devotional aptitude. By virtue of Bhakti-Yoga, Sri Ananta-deva upholds the innumerable worlds on the Crown of His Thousand Hoods. By virtue of Bhakti-Yoga, the god Siva and the sage Narada became the faithful Adherents of the Supreme Lord Sri Krishna. By virtue of Bhakti-Yoga, the sage Veda-Vyasa was filled with ecstatic delight by the Grace of the sage Narada, his Gurudeva, when the former had a Darsan of Sri Krishna with His four Potencies—Chit, Achit, Jiva Bhakti—rendering different kinds of services to Him in their different capacities."[26] Saying this, Mukunda began to weep with uplifted arms overwhelmed with grief and repentant for his most miserable plight without any tinge of Bhakti, and hence deprived of any delight in the Darsan of the Lord. Seeing Mukunda, one of His loving devotees,

26. Ch. Bhag. Madhya X. 215-241 and Bhag. I. 7, 4-7.

extremely remorseful for his past actions, the Lord, out of His Infinite Mercy, began to console him with these words, "O Mukunda! you are very dear to Me for your unflinching devotion. I descend wherever and whenever you sing the Glories of Krishna. What you have said so long is nothing but truth. There can be no delight in My Darsan without Bhakti. The injunctions and prohibitions laid down in the Scriptures, I have the absolute power to override, as I am the Supreme Authority of Whom none can question. All actions without devotion, however good or meritorious, prove abortive to Me. Whoever ignores Bhakti incurs My displeasure which stands in the way of his delight in My Darsan. The dyer of Kamsa saw Me owing to his immense good-luck no doubt, but found no delight in My Darsan for want of Bhakti. No mercy is shown to him who disregards Bhakti, the eternal function of the soul. He, therefore, commits an offence against Bhakti, which deprives him not only of his devotional aptitude, but also of his delight in My Darsan. What you have said are nothing but My injunctions and prohibitions coming out from your lips. Before disseminating Bhakti through Nama-Samkeertana, of which you were apprised, I have infused loving devotion into your musical voice. That is why the hearts of My devotees melt into tears of joy when they hear your devotional songs. May you be as loving to My devotees as you are now to Me. Wherever and whenever I descend, there shall you be My constant companion as a musician." [7] Hearing these blessings of the Lord on Sri Mukunda Dutta, all the devotees were thrilled with joy and began to praise his good-luck.

During this Grand Revelation of the Lord, every one of the devotees beheld his respective Object of worship in the Supreme Lord Sri Chaitanya Mahaprabhu, according to the

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27. Ch. Bhag. Madhya. X. 245-261.

proportion of his loving devotion to Him. He who is bereft of the slightest tinge of egotism of body and mind is entitled to have His Darsan and realisation of His Vilasa (playful pastimes or sportiveness) with His devotees. There were many Tapasvis, Sannyasis, Jnanis and Yogis in Navadvip, but they were all deprived of His Darsan and Vilasa with His devotees owing to the miserable lack of their devotional aptitude. What the servants of Pandit Srivas, both male and female, had the fortune to behold in the Grand Revelation of the Supreme Lord Sri Chaitanya Mahaprabhu, the Pandits of Navadvip failed to cognize or realize, despite their vast erudition in Sastric-lore. Hence, no amount of riches, high birth or scholasticism enables one to attain the Lotus Feet of Sri Chaitanya Mahaprabhu except unflinching devotion to His Lotus Feet. The Lord showered his choicest blessings upon His devotees by offering His Own garlands and the rarest remnants of His dishes to all of them with this remark that, 'even the servant of the servants of His devotees shall be blessed with His Darsan and realisation of His Vilasa with them by His Grace.'[28]

Eligibility of His Darsan and His Vilasa.

The Lord then called for Sri Narayani, the fortunate four-year old niece of Pandit Srivas, and was graciously pleased to offer her the remnants of His chewed betel. Hence, Sri Narayani Devi was renowned as the female recipient of the Lord's remnants. A man may be worshipped by all, but if he be void of Sri Chaitanya-Bhakti, he is no better than a straw, despite his world-wide name and fame. His life is not worth-living for want of Bhakti. Even Sri Nityananda Prabhu Who is the Manifestive Aspect of the Supreme Lord Sri Chaitanya Mahaprabhu calls Himself as His (Mahaprabhu's)

Narayani, the Blessed Girl.

28. Ch. Bhag. Madhya. X. 288.

Eternal Servant without Whose Grace Sri Chaitanya Mahaprabhu is neither cognizable nor realizable.

Prayer of Thakur Vrindavanadas

At last Sri Vrindavana Das, the blessed son of Sri Narayani Devi and author of Sri Chaitanya Bhagavata, concludes his prayer thus, "Hopes spring eternal in my heart when I think of the Supreme Lord Sri Chaitanya Mahaprabhu as the Lord of my Lord, Sri Nityananda Prabhu. Let the Lotus Feet of Sri Nityananda Prabhu be my Eternal Refuge. This is the only thing I pray for at the Lotus Feet of Sri Gaurasundara. Sri Nityananda Prabhu knows nothing but the servanthood of Sri Chaitanya Mahaprabhu. So Sri Nityananda Prabhu grants nothing but the servanthood of Sri Chaitanya Mahaprabhu to His devotees. By the Grace of Sri Nityananda Prabhu, I have been able to know Sri Gaurasundara as the Supreme Godhead and by the Grace of Sri Nityananda Prabhu I have been able to know a little of Bhakti-Tattva (the Principle of unalloyed devotion) as the only means to attain His Lotus Feet. As by the Grace of Sri Nityananda Prabhu, all the Vaishnavas are endowed with Krishna-Bhakti, Sri Nityananda Prabhu is ever very endearing to them. He who always chants the Holy Name of Sri Krishna, without slandering any one, can easily conquer Sri Chaitanya Mahaprabhu unconquerable by any other means than Bhakti. All the Scriptures declare not to calumniate anybody but to offer due respect to one and all in relation to the Supreme Lord, the Common Father of all. This is '*Bhagavat Dharma*' out and out. Just as sugar tastes bitter to a bilious tongue, so these Nectarine Narratives of Sri Chaitanya Mahaprabhu taste bitter like *Nim*-leaves to persons of anti-devotional cult. This is due to their ill-luck, resultant of their deeds in previous births. Even a Sannyasi, if devoid of Sri Chaitanya-Bhakti, is to be known as a hypocrite, blind of Transcendental Knowledge in every birth. Even if a bird sings the Glories of Sri Gaurasundara

without the knowledge of relationship with Him will surely attain Sri Gaura-Dhama. Glory, Glory to Sri Gaurasundara, the very Life of Sri Nityananda Prabhu. Let the Lotus Feet of Sri Nityananda Prabhu be the Eternal Priceless Jewel of my heart in my every birth. I offer my most humble prostrated obeisances to the Lotus Feet of the Vaishnavas who are always associated with His Divine Leela."[29]

29. Ch. Bhag. Madhya X. Sl. 174-321.

CHAPTER IX

THAKUR HARIDAS

It was when the Supreme Lord Sri Chaitanya Mahaprabhu made His Grand Revelation at the house of Pandit Srivas that Thakur Haridas, the Namacharya, having suffered untold persecutions at the hands of the *Bidharmis* (Atheists) joined the banner of the Lord, in preaching the Holy Name of Sri Krishna from door to door at Navadvip.

His Early Career: Conquest of Kama

Born in about the middle of the 15th Century at Budhan (probably in the district of Jessore or Khulna) in a Moslem family, Thakur Haridas possessed a natural aptitude for Hari-Nama from childhood, which earned for him the designation of 'Namacharya' from the Lord. He performed His *Nama-bhajan* at Venapole in the district of Jessore chanting three lakhs of Name a day and living on alms from the houses of pure Brahmins. He won the love and affection of one and all by his saintly character which excited the jealousy of one Ramchandra Khan, the landlord of the district. To tarnish the fair name of Thakur Haridas as a saint, the Zamindar sent a beautiful harlot to his hermitage. For three consecutive nights, she exercised all her womanly blandishments upon Thakur Haridas to lure him away from his Divine integrity, but to no purpose. On the contrary, the Divine influence of the Holy Name constantly chanted by Thakur Haridas wrought a miraculous change upon her hellish heart. She was overwhelmed with grief and remorse for her sinful actions, present and past, and with tears in her eyes fell down at the feet of Thakur Haridas and implored his mercy for her deliverance. Thakur Haridas instructed her to give away all her mundane acquisitions to the Brahmins of the village and lead a

spiritual life of devotion, chanting the Holy Names constantly and serving Tulasi, the sacred Basil, at all times and under all circumstances. Following the foot-steps of Thakur Haridas, she soon became a renowned *Vaishnavi*, and people from all parts of the province began to flock at Venapole to see how a black charcoal was turned into a red-hot cinder by coming in contact with a blazing fire. Sri Krishna says to Uddhava, "O Uddhava! Unadulterated and single-minded devotion to Me reduces all kinds of sins to ashes, just as a blazing fire consumes fuels. It destroys the seed of all deeds that are bound to be fruitful and all errors born of illusion.* Just as gold heated in red-hot fire is purified of its alloy and assumes its true colour, so the soul, when washed off its adulterations of fruitive actions by My pure devotion, worships Me with unflinching devotion."† "O Achyuta! when the worldliness of a sojourner's life comes to an end, he is blessed with the association of Sadhus, which carries him to Thy Lotus Feet, the Highest Goal, and breeds *Rati* or attachment for Thee"—says Muchukunda to Sri Krishna.‡

Thakur Hardias at Chandpur

Thakur Haridas then left Venapole and went to Chandpur, a village near Saptagram, where he put up for sometime at the house of Balaram Acharya who was the priest of Hiranya and Govardhan, the two most influential Zamindars of Saptagram on the bank of the river Triveni, in the district of Hooghly. Sri Raghunathdas, then a boy of ten and the only heir to Hiranya and Govardhan, used to visit Thakur Haridas in the house of Balaram Acharya, and listen with rapt attention to the chanting of the Holy Names from the Holy Lips of Thakur Haridas which helped him later on to attain to the Lotus Feet of Sri Chaitanya Mahaprabhu.

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* Bhag. XI. 14. 19. † Bhag. XI. 14. 25. ‡ Bhag. X. 51. 53.

Thakur Haridas and the Brahmin Quibbler

One day, a hot discussion was going on among the learned Pandits in the court of Hiranya-Govardhan about the Ultimate Goal of chanting the Holy Name. Some upheld destruction of sins and some maintained salvation. But Thakur Haridas, who graced the meeting by his holy presence strongly objected to the above arguments saying, "The Ultimate End of chanting the Holy Name is Divine Love at the Lotus Feet of the Supreme Lord Sri Krishna, and not mere destruction of sins nor mere liberation from bondage which can be attained even by *Namabhas* (Dawn of chanting the Holy Name)." On hearing this, one Gopal Chakravarti of the village Harinadi, a quibbler in Logic and Arinda (tax-collector) of the Zamindars, remonstrated against the decision of Thakur Haridas, arguing how it could be possible to attain liberation by *Namabhas* when Brahma-Jnana (non-differentiated knowledge of the Abstract Brahman) fails to achieve it in millions of births? Thereupon Thakur Haridas cited many a sloka[1] from the Scriptures in support of his statement, to the great delight of the assembled Pandits, barring the Arinda who began to vilify the Thakur in contemptible terms, out of jealousy, and, thereby, committed a great offence at his lotus feet. The result was, the Arinda was attacked a few days later with acute leprosy and lost his beautiful nose in a short time. After this, Thakur Haridas went to Phulia, a neighbouring village to Santipur

1. "The Holy Name of Sri Krishna Which is the sweetest of all Divine Names, the Supreme Good of all good things and the Self-Effulgen Eternal lovely Fruit of the Creeper of the Vedas, when uttered oncet without offence, attentively or inattentively ensures deliverance of all human beings from the bondage of Maya, O chief of the Bhrigus."—Sri Vyas Deva in *Prabhas-Khanda*.

"Glory, Glory to the Holy Name of Sri Krishna, the Eternal Well-being of the world, the Dawning of Which at once destroys all sins and offences of the people, like the rising of the sun that dispels the sea of gloom at once"—*Namakaumudi* by Sri Lakshmidharaswami (C. C. Antya Ch. III, Sl 177-187).

where Advaita Acharya lived, and began to perform his *Nama-bhajan* in a cave on the bank of the Ganges.

Thakur Haridas and Maya Devi

One moon-lit night, when Thakur Haridas was chanting the Holy Name in his solitary cave, the scenery all around persented a picturesque outlook. The Ganges was flowing by with sparkling ripples, the pleasant breeze blowing gently and the atmosphere was redolent with the sweet fragrance of wild flowers. When Nature had assumed such a lovely appearance, a damsel of exquisite beauty appeared before Thakur Haridas in all her womanly charms and tried for three consecutive nights to seduce him with all sorts of alluring contrivances. But Thakur Haridas remained as firm as an adamantine rock in his *Nama-bhajan*. So all her nefarious attempts proved a miserable failure. Thus baffled, Maya Devi at last revealed herself and addressed Thakur Haridas with all humility and reverence, "O Goswami Thakur, I am Maya, the Enchanting Cosmic Potency of the Lord. I have deluded all beings, not even Brahma excepted; but I have not been able to enchant Thee, a *Maha-Bhagavata*, despite all my delusive designs. On the contrary, I have been attracted by Thy Soul-stirring chanting of the Holy Name. My heart now yearns for Krishna-Prema with which Thou art saturated at all times. Be pleased to initiate me with the Holy Name of Sri Krishna, which not only gives 'deliverance' like Rama-Nama but also confers 'Krishna-Prema' withal."[2] Those wretched fellows who have been deprived of Krishna-Prema, with which Sri Chaitanya Mahaprabhu has innundated the whole world in this Kali-Yuga are doomed to destruction for all ages to come. When 'Krishna-Prema' thrills with ecstatic joy even Sri Krishna Himself besides all beings, animate and inanimate, it is no wonder that Maya Devi should be intoxicated with

2. C.C. Antya, Ch. III, Sl. 248-257.

'Krishna-Prema' which can never be attained without the grace of a *Maha-bhagavata* who alone reserves the right of bestowing 'Krishna-Nama' along with 'Krishna-Prema' upon a sincere seeker after Absolute Truth.'[3]

Thakur Haridas and Advaita Acharya

On the occasion of the Sradha ceremony of His ancestors, Advaita Acharya honoured Thakur Haridas with the dish of viands offered to Vishnu, to the exclusion of other Smarta-Brahmins of the village, who strongly protested against this act of his. But Advaita Acharya supported his action, by chanting slokas from *Srimad Bhagavatam*:—"O Bhagavan" says Devahuti to her son Kapila Deva, "He, on the tip of whose tongue dances Thy Holy Name, is superior to all others, be he a Swapacha (one who cooks dog's flesh) by birth. Those who incessantly chant Thy Holy Name have really performed all austerities, all sacrifices, bathed in all the sacred pools, are holy in their conduct and have really studied the whole of the Vedas."[4] "Methinks", says Prahlad to Sri Nrisimhadeva, "A Swapacha who has dedicated his life, body, mind, wealth and all his activities to the service of the Supreme Lord Sri Vishnu, is far superior to a Brahmin endowed with the dozen merits but averse to worship the Lotus Feet of the Lotus-Naveled Sri Vishnu; because, the former can purify his life with his clan by virtue of his Krishna-Bhakti, while the latter, being proud of his high birth and learning cannot do so, because of his anti-devotional temperament."[5]

Thakur Haridas and the Kazi

Thakur Haridas used to chant aloud three lakhs of Names every day which roused the jealousy of some Pashandi-Hindus who complained against him before the Nawab. The Nawab,

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2. C. C. Antya, Ch. III, Sl. 263-266
3. Ibid. Antya, Ch. III, Sl. 263-266
4. Bhag. III. 33.
5. Bhag. VII: 9. 10.

instigated by the Kazi, gaoled him for his conversion from Islam to Vaishnavism.

Thakur's Sermons to the Prisoners

When Thakur Haridas entered the jail-compound, his handsome and stalwart appearance, his bright lotus-eyes and his long arms reaching up to the knees befitting a Mahapurusha attracted the attention of the prisoners who offered their humble prostrated obeisances to his lotus feet; whereupon, the Thakur blessed them saying, "Deign to live as you do now;" but finding them unable to hit at the real meaning of his hidden blessings and weighed down in consequence, Thakur Haridas, being graciously pleased, began to accost them thus, "O dear brothers! Be of good cheer. Don't be disheartened. Perhaps you have misunderstood me. I never confer on any body blessing that goes against his eternal well-being. My heart goes to you out of pity. Now that your mind is bent upon Sri Krishna, free from thoughts of malice, oppression to ryots and other intentions of that ilk, it is desirable that you should spend the remainder of your life in such submissive and pliant attitude. Moreover, when you will be released from prison, most probably in a day or two, I am afraid you may turn your back to Sri Krishna—the only Saviour, Sustainer and Proprietor of this world—and become contaminated again by coming in contact with the worldlings of your village. This is extremely regrettable. Just ponder over the deplorable condition of mankind under the illusory influence of Maya. Mind uncontrolled is the bitterest enemy of mankind. Being subtler than matter, it is prone to meddle with matter by means of its ten senses with an enjoying mood which, being ingrained in its very nature, it is not at all inclined to part with. So long as mind is engrossed with worldly affairs, even '*Krishna-bhajan*' is looked down as the most trifling matter or a matter that concerns nothing but only waste of time, energy and money. To speak the truth,

so long as there is no love for Sri Krishna, worldly attachment is bound to thrive under the warmth of ephemeral, physical and mental attractions. There can be no compromise between light (spirit) and darkness (matter). Mind, thus entangled in the meshes of Maya, represents a 'gordian knot' very difficult to extricate and escape therefrom. What is the remedy then? Will it ever remain a bond-man to Maya? No: if, by chance, a Maya-ridden soul comes across a Sadhu of genuine mettle and follows his foot-steps with a submissive spirit and devotional fervour, he is, by the Grace of that Sadhu, his Gurudeva, no longer in the serfdom of Maya but a freed soul saturated with the nectarine Rasa of Love for Sri Krishna, the Ultimate Goal of human life."[6]

Thakur Implores God's Mercy on his Persecutors

The reasonable arguments adduced by Thakur Haridas in the court of the Kazi in support of his unflinching devotion to Sri Hari, the Common Lord of all, fell flat on the prejudiced ears of the Nawab and his vile coterie. Far from agreeing with his fundamental principles, the Kazi got enraged and sentenced Thakur Haridas to severe flogging from market to market till he would succumb. But nothing daunted, Thakur Haridas exclaimed, "Let this my mortal frame be torn to pieces and life fly away from it; give up chanting the Holy Name of Sri Hari, I will never."[7] On the contrary, Thakur Haridas implored the Supreme Lord Sri Krishna to forgive his persecutors. To save his torturers from impending death at the hands of the Kazi for failing to kill him, Thakur Haridas feigned like one dead and was thrown into the Ganges, lest his burial should lead him to heaven. Floating down with the strong current of the river, Thakur Haridas reached Phulia, where he resumed his usual Nama-Samkeertan in his cave.

6. Ch. Bhag. Adi. XVI. Sl. 47-67. 7. Ch. Bhag. Adi. XVI. 94 and 139.

Thakur Haridas and the Boa Constrictor[8]

The cave in which Thakur Haridas lived was infested by a boa constrictor whose poisonous breath rendered the atmosphere quite intolerable to the visitors. When Thakur Haridas who felt quite at ease owing to his unflinching devotional fervour, expressed his desire to leave the cave at the earnest request of the exorcists, the huge terrible serpent vacated its den out of his own accord, to the great relief of the sufferers. At this, the Brahmins began to speak highly of the psychic powers of Thakur Haridas. *Relief from fear of serpents gives little proof of the glories of a Maha-bhagavata whose very sight dispels the gloom of age-long ignorance, whose heart always melts at the very remembrance of the miseries of Jivas and above all, who has conquered the Unconquerable Sri Krishna by his confidential loving service.*[9]

Thakur Haridas and the Dhanga-Vipra[10]

One day, a Danka[11] was singing the Glorious Deeds of Sri Krishna's suppression of Kaliya,[12] at the house of a wealthy citizen. Hearing the Glorious Narratives of the Lord of his heart, Thakur Haridas who happened to be there was overwhelmed with ecstasy and fell into a trance. The Danka with the on-lookers began to sing and dance around him and took the dust of his feet out of great reverence for him. At this, a hypocritical Brahmin, hankering after the homage offered to Thakur Haridas, pretended to have gone into swoon in imitation of Thakur Haridas, but was beaten black and blue by the Danka, which made him take to

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8. Ch. Bhag. Adi. XVI. 183-194 :

9. Bhag. X. 48. 31 : X. 14. 3 and XI. 14. 17.

10. Ch. Bhag. Adi. XVI. 198-247.

11. DANKA - a snake-charmer who sings, while showing a play with serpents before the public, the Glories of Sri Krishna's suppression of Kaliya by beating a kettledrum.

12. Kaliya - a huge venomous serpent that lived in the lake of that name in Vraja, and was subdued by Sri Krishna. Kaliya represent crookedness and ferocity.

his heels. When asked by the audience the reason of his doing so, the Danka, as the mouth-piece of the serpent-king Kaliya, made the following remarks to convince the audience against the conduct of the 'Dhanga-Vipra':—"Know ye, noble audience, this Brahmin is a hypocrite vainly seeking after the honour shown to Thakur Haridas, a Mahabhagavata and has, therefore, committed a grave offence at his holy feet by trying to vie with him. Neither birth, nor erudition nor wealth is the criterion of Devotion to Sri Krishna. To prove the veracity of this, Thakur Haridas was born in a non-Hindu family. What was the rule of life of Dharma-Vyadha? the age of Dhruva or Prahlad? the caste of Vidura? the learning of Gajendra? the wealth of Sudama-Vipra? the beauty of Kuvja? the prowess of King Ugrasena of Yadava clan? Yet they were all favoured by the Causeless Mercy of the Supreme Lord Sri Madhava, not because of their mundane merits but because of their unflinching devotion to His Lotus Feet which aptitude is very dear to Him.[13] 'A devotee of Vishnu born in a low caste is adored by all, while a Brahmin averse to Vishnu-worship is doomed to perdition, despite his high lineage,—so say the Sriptures vehemently. Even Brahma the Creator, Siva the Destroyer, and the holy river Ganges which purifies the bathers of all sins, yearn for the company of Thakur Haridas. Uttering once the name of Thakur Haridas leads one to the Lotus Feet of Sri Krishna. Even the very sight of one who has taken absolute shelter at the holy Feet of Thakur Haridas relieves the seer from the bondage of Maya. I thank my stars that I have had the proud privilege of singing the glories of Thakur Haridas before a large gathering of fortunate persons like you who are blessed with his 'Darsan'."[14] Hearing the glories of Thakur Haridas from the serpent-king through the lips of 'Danka', the noble audience expressed their gratefulness for the condign punishment meted out to the 'Dhanga-Vipra'.

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13. Padyabali—Sl. 8.

14. Ch. Bhag. Adi. XVI. 237-247.

Finding the people averse to '*Krishna-Keertan*' and deluded by the anti-devotional propaganda led by the atheists of the day, Thakur Haridas continued to promulgate the efficiency of loud chanting of the Holy Name of Sri Krishna throughout the province, until the Supreme Lord Sri Chaitanya Mahaprabhu made manifest His Grand Revelation at Sridham Mayapur, Navadvip, for twenty-one hours at a stretch.

Thakur Haridas and Dearth of Krishna-Keertana

Uufortunately, some of the Hindu-atheists tried their utmost to undervalue the supremacy of loud chanting by all sorts of unfair means. But Thakur Haridas proved to the hilt the pre-eminence of loud chanting of the Holy Names of Sri Krishna by citing the following slokas from *Srimad Bhagavatam*:—" Who but the self-annihilators or slaughterers of animals will desist from chanting aloud the Glories of the Supreme Lord Sri Krishna, constantly sung by the liberated, the only panacea of the world-disease and a thrill of delight and sweetness to the ears and hearts of the listeners." [15] " O King!" says Sukadeva to king Parikshit, " Constant chanting of the Holy Name of Sri Krishna, the Supreme Lord, has been irrefragably established as the unerring means to attain the Final Goal of the elevationists, salvationists, ascetics and the devotees as well."[16] " The chanting of the Holy Name of Sri Krishna, the Supreme Lord, is Real Bhakti-Yoga (Pure Devotion to the Absolute Person) which has been irrefutably ascertained as the Supreme Religion of the people of the world."[17] " Look here, O dear ones", says Yamaraja to his followers, " the efficacy of chanting the Holy Name of Narayana; uttering without offence the Holy Name of Narayana and forgetting all thoughts of His namesake mortal son,

Thakur Haridas on Loud Chanting of Holy Name

15. Bhag. X. 1. 4: 16. Bhag. II. 1. 11: 17. Bhag. VI. 3. 22:

Ajamila, a great sinner, was acquitted from the terrible grip of the messengers of Death and carried to Vaikuntha, the Blissful Abode of all freed souls, on the strength of his '*Samketa-Namabhasa*' or 'dawning' of the Holy Name remembrance of the Supreme Lord Narayana, not to speak of chanting the Holy Name with the full Knowledge of Relationship of the chanter with the Holy Name."[18] Sri Gajendra's prayer to the Lord: "Those who have taken absolute shelter at the Lotus Feet of Sri Krishna and render loving services to Him with single-minded devotion, never crave for anything mundane. Plunged in the nectarine Ocean of ecstatic Bliss, they are always engaged in chanting aloud the Ever-blissful Glories of His Names, Forms, Qualities and Deeds."[19] "O Lord!" says Kuntidevi to Sri Krishna, "Those who incessantly chant, hear, meditate on and delight in Thy Blissful Pastimes, ere long visualize Thy Lotus Feet That put a full stop to the continuity of births and rebirths."[20] "With such characteristics as befit a Maha-bhagavata, the devotee acquires Love for Sri Krishna by chanting His Holy Names, Qualities and Deeds; and with a heart saturated with intense longing for catching a glimpse of His Sweet Smile and ever Beautiful Lovely Face, he sometimes laughs, weeps, laments, sings and dances like one mad, without caring for what they will say."[21] "Of all the sins, crimes and offences committed by the greatest sinners, the most tangible and fruitful expiation is chanting the Holy Names of Sri Krishna, Who considers the chanter as His Own and always protects him from all perils and evils."[22] "No amount of penances prescribed by the Brahma-Vadins (exponents of the Vedas) such as *Chandrayana* (a particular expiatory vow) can purify the heart of a man so

18. Bhag. VI. 2-49:
19. Bhag. VIII. 3. 20:
20. Bhag. I. 8. 36:
21. Bhag. XI. 2. 40:
22. Bhag. VI. 2. 10:

much as chanting the Holy Names of the Supreme Lord Sri Krishna; because, such penances as prescribed by the Scriptures may not prove to be efficacious, as there is every chance of giving rise to sinful motives, despite those expiatory vows; but that the most fructiferous means of expiation of all kinds of sins and offences is chanting the Holy Names of Sri Krishna is beyond any iota of doubt. So he who wishes to eradicate all sins from his mind should chant uuinterruptedly the Holy Names of Sri Krishna in the company of genuine Sadhus for, that is the surest and most efficacious method of penance for purging out all sorts of sinful thoughts and actions from the mind. Just as a blazing fire burns and consumes by nature all kinds of fuels, so chanting, knowingly or unknowingly, the Holy Names of Sri Krishna of Immaculate Glory, destroys all kinds of sins and offences. Just as a strong specific cure, if taken unknowingly, produces marvellous effect upon the patient, so chanting the Holy Names of Sri Krishna, without any offence, serves as a panacea for all world-diseases."[23] Thakur Haridas further added that loud chanting of the Holy Names of Sri Krishna is twice blessed. It blesses him that chants and those that listen, including even the birds, beasts, plants, trees, stones and all other things that live under the sun; while the mutterer of the Holy Names or the meditator on the Lotus Feet of the Lord does good to himself only."[24]

Thakur Haridas joins the Lord's banner; his glorification

Sorely aggrieved at the anti-devotional aptitude of the world, Thakur Haridas arrived at Sridham Mayapur, where he was received with a hearty welcome from the Vaishnavas with Advaita Acharya as their head. He then joined the banner of Nama-Samkeertana inaugurated by the Supreme Lord Sri Chaitanya Mahaprabhu. "Be Thou glorified,

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23. Bhag. VI. 2. 11-19

24. Naradiya Puran and Ch. Bhag. Adi. XVI. 278-284.

O Thakur Haridas! Thou hast established the immaculate glories and supremacy of the Holy Name all the world over. Some practise but do not preach, while others preach but do not practise the chant of the Holy Name. The twin services of the Holy Name, *viz.*, preaching and practising the chant go *pari passu*, and in the teeth of all oppositions, Thou hast done both. Thou art, therefore, the Namacharya of the whole world. Thou art the Spiritual Bestower of the Holy Name and the World-Teacher in respect thereto. Thou art an invaluable Asset among the Holy Entourage of the Supreme Lord Sri Chaitanya Mahaprabhu,"[25] so says Sri Sanatana Goswami.

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25. C. C. Antya Ch. IV, Sl. 100-103.

CHAPTER X

SRI NAMA-YAJNA

Henceforward, the Lord held *Sri Nama-Yajna* (constant chanting of the Holy Name of Sri Krishna) every night at the house of Pandit Srivas with all His ardent followers. No extraneous element was allowed to peep into or enter the compound of Srivas while the chanting went on. Even his mother-in-law who had kept herself hidden in a corner was turned out by the Pandit for her anti-devotional aptitude. Men of malicious disposition, finding the door shut against them, cast aspersions against the immaculate character of the Lord's devotees, to which the latter paid no heed at all.

Nocturnal Nama-Keertan

One day, a Brahmin named Gopal Chapal, being refused admittance into the fold, deposited, out of wrath and jealousy, some objectionable articles such as wine, flesh *etc.*, at the gate of Srivas's compound. Later on, he was attacked with leprosy for this grave offence at the feet of Pandit Srivas and had to suffer for long. When he was repentant and begged pardon of the Pandit, he was relieved of this obnoxious disease.

Gopal Chapal's Offence

Not allowed to enter into the fold of congregational chant held in the courtyard of Pandit Srivas, a foul-mouthed Brahmin tore asunder his sacred thread in a fit of rage and cursed the Lord saying, "Let Thy worldly happiness be at an end!" The Lord accepted the anathema with great pleasure. By this, the Lord teaches us that unless and until we accept the complete destruction of all our worldly prosperity and happiness as God's Grace, keeping in view the attainment of Eternal Bliss, the *summum bonum* of human life,

A Brahmin's Imprecation upon the Lord

Spiritual Enlightenment is out of question or at least a hope against hope. †

One night, an old pseudo-ascetic, living entirely on milk, supplicating Pandit Srivas, obtained entrance into the fold, but was turned out by the Lord as a foreign element and a mere sight-seer. The Lord remarked, "*No amount of severe austerities, study of the Vedas, performance of ceremonial rites, knowledge of the elements, asceticism or renunciation is competent enough to please Me. I am pleased only by unadulterated devotion. I, Who am the most beloved of the Saints, am attainable only by firm faith and unalloyed devotion. Steadfast and unflinching devotion to Me sanctifies even the dog-eaters or untouchables from their low births.*"* The Brahmachari accepted this chastisement with good grace and was, afterwards, redeemed by the Lord when he surrendered himself entirely to His Lotus Feet.

A Brahmachari Living on Milk

One night, when the Lord and His devotees were lost in the ecstatic dance and chanting of the Holy Name of Sri Krishna, the only son of Pandit Srivas breathed his last. Although the members of his family were overwhelmed with grief and began to weep, they were immediately stopped lest the Lord's ecstacy should be disturbed. The Pandit's Love for the Lord was fully manifested in his perfect self-control and strict forbearance at the premature demise of his only son. The Lord apprised of this mishap late at night, went to the place of occurrence with His associates and had the mystery of this sudden departure unravelled from the lips of the departed soul who addressed the Lord with the following ever memorable

Alleviation of Srivas's Grief

† Bhag. X. 88. 8. * Bhag. XI. 14. 20-21.

grief-killing words, "*I am a Jiva-soul eternally attached to Thy Lotus Feet by the tie of Divine Love. At Thy Will I came here and got Pandit Srivas and Malini Devi as my Vaishnava-parents. So long as there is no love for Thy Lotus Feet, there is no escape from blood relation and mundane affinities. Everybody reaps the fruit of his or her own action. At Thy Will, the span of my life is ended. At Thy Will, I am now departing to another world. Bless me, O Lord, that I may be Thy eternal servitor wherever I shall be born. I offer my humble prostrations to Thy Lotus Feet with Thy Associates. Be Thou pleased to be merciful on me.*" With this, the soul left the body amidst loud cheers of '*Haribol*'.* At this incident, the members of Srivas's family were relieved of their anxiety and grief. The Lord assured Pandit Srivas that thenceforward the vacancy caused by the premature passing away of his son would be filled up by Sri Nityananda and Himself.

Suklambar Brahmachari

There lived in Navadvip an indigent Brahman named Suklambar Brahmachari. He was a true devotee of the Lord. His mendicancy was no barrier to his devotional practices. He lived an unostentatious simple life solely consecrated to the service of the Supreme Lord. One day, while he was returning to his hermitage after begging, the Lord forcibly thrust His Hand into his begging wallet and ate a morsel of broken particles of rice out of it. It is declared by the Sastras 'that neither the riches nor the rich dishes of the affluent atheists can have any charm for the Lord Who always accepts with great relish the humblest offering made with loving devotion.'

Once the Lord was narrating the Glories of the Holy Name to His devotees, when a student tauntingly remarked,

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* Ch. Bhag. Madhya. XXV. 60-63.

"Is this not simply a highly exaggerated encomium of the 'Name'? Is salvation possible only by the Lord's Name to the exclusion of other religious practices? Such dogmatism or sectarianism should find no favour among the learned Pandits." "To consider the Glories of the Holy Name as merely hyperbolic or eulogistic, is a great offence against the Holy Name"—exclaimed the Lord indignantly, and with clothes on, at once bathed Himself in the Ganges with His followers, warning them never to let their eyes fall on such damnable wretches.

The Lord and an Offender of Holy Name

हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् ।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥

One day, the Lord recited the above sloka to His disciples, and explained that in this Kali-Yuga, the Supreme Lord Sri Krishna has revealed Himself in the Form of 'Nama'. The chanting of the Holy Name is the only panacea for world-disease. To convince the people thoroughly, the Name of Hari has been repeated thrice. The significance of the word 'एव' is that *Hari's Name alone and nothing else* can dispel the gloom of ignorance from the minds of the people and liberate them from the bondage of Maya. To make assurance doubly sure, the word 'केवलम्' has been added to indicate the futility of other processes, such as Karma (fruitive action) Jnana (dry gnosticism), Tapaḥ (severe austerities) and Yóga (pseudo-asceticism). The repetition of the word 'नास्ति' thrice, leaves no room for doubt about the fact that those who consider otherwise and take recourse to other processes than the devotional path, are doomed to destruction.

Lord's Exposition of the Sloka on Holy Name

The Lord declared the method for realising the Holy Name, One and the Same with the Supreme

Lord Sri Krishna, in the following sloka composed by Himself:—

तृणादपि सुनीचैव तरोरपि सहिष्णुना ।
अमानिना मानदेन कीर्तनीयः सदा हरिः ॥

A devotee willing to chant the Holy Name must be humbler than a bent blade of grass; he must be more forbearing than a tree; he must not give way to lust and anger despite causes of provocation; he should be content with what he has and must not be avaricious or covetous. He should give due honour to others and must not covet any for himself. The Lord exhorted His disciples to bear always in mind the real import of the above sloka while chanting the Holy Name of Sri Krishna.

Lord's Method of chanting the Holy Name

Merrily the Lord says, "O dear ones! Nama-Samkeertana is the only means of deliverance in Kali-Yuga. He who worships Sri Krishna in the Yajna of Nama-Samkeertana is the most intelligent of all beings and richly deserves the attainment of His Lotus Feet. 'In Kali-Yuga, the Supreme Lord manifested is One Who always chants the Holy Name of Sri Krishna, Whose complexion is of molten gold, Whose constant companions are His Body (Nityananda and Advaita), Limbs (Srivas and Gadadhara), Weapons (the Holy Name of Sri Krishna) and Associates (Govinda, Murari, Mukunda and Haridas); those who are wise and intelligent worship Him in the sacrifices of Congregational Chant of the Holy Name';[1] for, 'constant chanting of the Holy Names destroys all evils, produces eternal good, enkindles a thrill of ecstatic delight in the heart, strikes at the root of all sins, purifies the mind, brings forth a spontaneous inclination

Lord's Glorification of the Holy Name

1. Bhag. XI. 5. 32.

to render loving service to Sri Krishna, awakens *Rati* or Dawn of Love for Him, a relishing taste for the nectar of His Love, attainment of His Lotus Feet and ultimately a plunge into this Ocean of the Nectarine Service of the Lord. The Holy Name is entirely Spiritual, and not a mundane sound.'[2] The Real Nature of the Holy Name is as follows: Krishna's Name is the Wish-Yielding Gem, is Krishna Himself, is Sri Krishna Chaitanya or Absolute Consciousness, the Embodiment of Divine Rasa, the entire Whole, the Holiest of the Holy, the Eternal Entity, the Unconditioned Truth, and is One and the Same with Sri Krishna Himself.'[3] 'Sri Krishna's Name, Form, Qualities, Deeds, Entourage and Realm are all Transcendental and Blissful, and are, therefore, not accessible to mundane human understanding. They manifest Themselves automatically to the Submissive and hence Spiritual senses of a Jiva when he turns towards Sri Krishna and renders eternal service to Him and His Associates with his body, mind and soul under the guidance of his benign Sri Guru Deva.'[4] 'Sri Krishna's Name, once uttered without any offence, washes off all sins and offences and enkindles nine forms of devotional faith in the heart. His Holy Name does not make one wait for Spiritual Initiation or ritualistic performances as enjoined in the Scriptures, but no sooner does the Holy Name come in touch with the tongue than He redeems all men down to the Chandala (untouchable). As accessory, Sri Krishna's Name destroys all worldly bondage with the result that He attracts the purified hearts to the Love of Sri Krishna.!'[5] The Holy Name of Sri Krishna is more compassionate than Sri Krishna Himself in as much as His Holy Name redeems not only an offender against the the Holy Name but also against Sri Krishna Himself.' 'O Wonder! No body knows with how much Nectarine Bliss

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2. C. C. Antya XX. Sl. 8-14.
3. Padma Puran.
4. Padma Puran.
5. Padyavali Sl. 18 (Sridhar Swami).

is the Two-Lettered Word 'Krish'-'na' composed of; for, no sooner is the Word Krishna uttered in the mouth than springs up the heart's desire for millions of tongues to chant the Holy Name, no sooner does the Word Krishna enter into the ear-holes than enkindles the heart's desire for myriads of ears to hear the Holy Names and no sooner does the Word Krishna awaken in the memory than the Holy Name puts an end to all sensuous activities of mind and body.'[6] 'Glory, Glory to the Blissful Name and Form of Sri Krishna Which sets back all socio-religious duties, meditation, and even worship of the Holy Images and Which when uttered without offence gives deliverance to all beings. May this Supermost Nectarine Holy Name be the sole Eternal Ornament of My life.'[7] There is no knowledge, penance, comtemplation, fruit, renunciation, restraint, piety, goal, superior or equal to the Holy Name (One and the Same with Sri Krishna Himself) Which is the Final Beatitude, Ultimate End, Perfect Peace, Supreme Stay, Highest Desire, Greatest Bhakti, Supreme Remembrance and Noblest Love. The Holy Name is the Prime Cause of all causes, the Supreme Lord and the Highest Object of worship for a Jiva.'[8] There is no restriction of time, space or personage in chanting the Holy Name. The Holy Name is beyond the gamut of all virtuous deeds. 'O Supreme Lord! we worship Thy Holy Name as the Highest of all modes of worship. Thy Holy Name is entirely Spiritual and Self-Effulgent. The Holy Name is the Fountain-Head from which all the Vedas derived their origin. Thy Holy Name is the Supreme Bliss, Supreme Being and Supreme Intelligence. Thy Holy Name is realisable by the realisation of one's own real self. Thy Holy Name is the Acme of all real learning and is both the Means as well as the End. We offer our countless greetings

6. Bidagdha-Madhava (Sri Rupapada). 7. Sri Sanatanacharana.
8. Adi Puran.

to the Lotus Feet of Thy Holy Name. The Holy Name is the Centre of all the Spiritual discourses of Thy devotees for their Eternal Good. Thy Holy Name bestows Eternal well-being to those who hear, chant, meditate upon and promulgate Its Glories all over the world. Thy devotees are always deeply absorbed in the Ecstatic Bliss derived from hearing and chanting the Glories of Thy Holy Name and thus they are blessed. O the Supreme Lord! we are enabled to hymn Thee by the Grace of Thy Holy Name. O the Eternal Truth! O the Eternal Being-Intelligence-Bliss! O the Source of all the Vedas! We shall for ever worship Thy Holy Name. Bless us that we may chant Thy Holy Name ever and anon by Thy Grace."[9]

Four Aspects of Holy Names and Service to Them.

There are four Aspects of the Holy Name of the Supreme Lord Sri Krishna *viz.*, (1) Names, (2) Names indicating His Forms, (3) Names indicating His Qualities and (4) Names indicating His Deeds. These four Aspects are One and the Same with Sri Krishna Himself. There are three ways of serving each of the four Aspects of the Holy Name *viz.*, (1) hearing of the Names, Forms, Qualities and Deeds, (2) chanting of the Names, Forms, Qualities and Deeds, and (3) meditating on the Names, Forms, Qualities and Deeds.

Conditions for Chanting Holy Names.

Be it remembered that the above three ways of serving the Holy Name are of no avail unless and until they are performed under the practical guidance of a Sad-Guru or an Absolute-Realised Soul with the sole intention of pleasing the Supreme Lord Sri Krishna. Before hearing or chanting of the Holy Names of Sri Krishna, one should have the knowledge

9. Culled from the Vedas.

of the '*Svarupa*' or Real Nature of the Holy Name and that of one's own real self. He should also know the Spiritual Nature of the Supreme Lord Sri Krishna and Everything related to him, *viz.*, His Flute, His Shrine, His House, His Realm, His Grove, His Sacred River Yamuna, His Pastimes, His Entourage *etc.*

While hearing and chanting the Holy Names, Forms, *etc.*, of the Lord, one should pray fervently in a true spirit of humiliation with tears in his eyes thus: "O Krishna! the Redeemer of the fallen! I have been immersed in the ocean of the foul sink of worldliness and suffering endless miseries therefor due to my forgetfulness of Thy Lotus Feet, although I am in essence Thy eternal servant. Be Thou Merciful to deliver me from this whirlpool of worldliness by giving me a shelter at Thy Lotus Feet. O Lord, I am neither a Brahmin, Kshatria, Vaisya nor Sudra; neither a Brahmachary, Grihastha, Vanaprastha nor a Sannyasi; but an eternal servant of the servants of the Supreme Lord Sri Krishna, the Fountain-Head of the Ocean of all Rasas and Lord of the milk-maids of Vraja." The chanting of the Holy Name in the association of genuine Sadhus dissipates the age-long gloom of ignorance of a person and the heart becomes purified within a short time. The more the ignorance is dispelled, the more the genuine asceticism and knowledge of relationship between Sri Krishna and him dawns upon him in proportion to the purification of the heart.

Order of Nama-Bhajan.

Although hearing the Names, Forms, Qualities *etc.*, either separately or without order, is capable of enabling one to attain *Svarupa-Siddhi* (Realisation of Real Nature), still at the outset *hearing of the Holy Names* is indispensably necessary for the purification of the heart. When the heart is thus purified, the *Rupas* or Forms of the Lord reveal Themselves on hearing

the descriptions on the Same. When the Rupas are thus revealed, the *Gunas* or Qualities of the Lord spontaneously reveal Themselves on hearing the descriptions on the Same. Then similarly follows the revelation of the *Entourage*. When the Names, Forms, Qualities and Entourage of the Lord are thus revealed, the *Divine Leelas* spontaneously reveal themselves in the pure heart on hearing the descriptions on the Same. This is the order of the *Sadhana* for *Nama-Bajan*. The same order holds good with regard to *Keertana* and *Smarana* also. The following are the slokas cited from *Srimad Bhagavatam* regarding the efficacy of the *hearing*, *chanting* and *meditating* upon the Glories of the *Names*, *Forms*, *Qualities* and *Deeds* of the Supreme Lord Sri Krishna:—

Glories of Chanting the Holy Name

1. The very *utterance* with deep absorption of mind of the Holy Names of Sri Krishna Whom the veritable Fear gets frightened to stand before, redeems instantaneously the chanter from the deep gloom of wilderness of the world into which he has been steeped under the bewitching influence of Maya. (Sk. I. 1. 14)

Hearing the Holy Name

2. Who the aspirant of self-purification will desist from *hearing* the Narratives of the Glorious Deeds and Sacred Renown of the Supreme Lord Sri Krishna, Which, when heared, at once destroys all kinds of sins and filths of Kali? (Sk. I 1. 13)

Hearing, Chanting and Meditating on the Holy Name

3. As *Hari - Toshana* or worship of Sri Hari to His pleasure is the Acme or Highest Goal of Varnasram-Dharma (socio-religious duties), Sri Krishna, the Lord of all the devotees of pure Sattvik nature, should always be *heard*, *chanted*, *meditated upon*, and worshipped with single-minded devotion, free from all desires of elevation and salvation. (Sk. I. 2. 14)

Meditating on the Holy Name

4. The wise strike at the root of all bondage resulting from selfish actions, either good or bad, by the sword of constant *contemplation* on the Narratives of Qualities and Deeds of the Supreme Lord Sri Krishna. Who then does not have a relish for such Narratives? (Sk. I. 2. 15)

Serving and Hearing the Holy Name

5. O Sages! Steadfast attachment for the Narratives of the Qualities and Deeds of Sri Krishna originates from devotional *service* to the Supreme Lord and His devotees and gyrating the Holy Shrines of Vishnu and Vaishnavas, in the minds of those who are faithful and loyal to the Preceptors and Scriptures, and are willing to *hear* Transcendental Themes on Sri Krishna from their Holy Lips. (Sk. I. 2. 16)

Hearing and Chanting the Holy Name

6. Sri Krishna, the Eternal Loving Friend of the saints and the Bestower of Eternal Bliss upon His listeners and chanters, washes off, as the Indwelling Monitor, all the sinful desires from the minds of those who are willing to *hear* and *chant* His Transcendental Narratives. (Sk. I. 2. 17)

Service to Vaishnavas and Hearing from Them

7. Constant *service* of the Mahabhagavatas and *listening* to the Glorious Narratives of the Supreme Lord Sri Krishna destroy almost all the evils of mind and beget an unflinching attachment for Him, the Fountain-Head of all Glory and Renown. (Sk. I. 2. 18)

Devotional Service to the Lord

8. The sentiments of lust, anger, avarice *etc.*, born of *Rajah* and *Tamah Gunas* disappear at the approach of *unflinching devotion* to Sri Krishna. Then the mind is not disturbed by those obstacles of devotion but remains satisfied with blissful attitude of pure *Sattvik* quality or existence. (Sk. I. 2. 19)

Service leads to Freedom from Bondage and Realisation of the Absolute

9. When such a blissful stage is attained by a devotee for having recourse to *unalloyed devotional service* to the Supreme Lord and His devotees, he is entirely *free* from all sorts of mundane relativities and is entitled to have a *direct perception* of the Transcendental Form of the Supreme Lord Sri Krishna. (Sk. I. 2. 20)

Mental Affinities, Doubts and Unreaped Fruits of Actions Vanish by Devotional Service

10. When there is such realisation of the All-Pervading Supreme Lord Sri Krishna in the unalloyed existence of a devotee, all mental ties of mundane affinities and all doubts are removed and dispelled, and unreaped fruits of all selfish actions wane off from the mental plane of the devotee. (Sk. I. 2. 21)

Chanting of the Holy Names

11. The *chanting* of the Holy Attributes of Sri Krishna is the Acme or the Highest End of all asceticism, the study of the Vedas, nice performance of all sacrifices, distinct utterances of the Vedic hymns, Abstract Knowledge of Brahman and munificent gifts. (Sk. I. 5. 22)

Listening to His Narratives Awakens Dawn of Love for Him

12. That place where the *Mahabhagavatas* or Absolute-realised saints used to dwell was resonant with the Narratives of the Glorious Deeds of Sri Krishna and I used to listen to Them every day, by their Grace. These *Narratives* charmed my soul and a Dawn of Love for Sri Krishna arose in my mind. (Sk. I. 5. 26)

Hearing, Chanting and Meditating on Him Constitute Devotional Service

13. When actions are performed under Divine injunctions *i.e.*, dedicated to the pleasure of the Supreme Lord Sri Krishna, when the Names, Forms, Qualities and Pastimes of

Sri Krishna are heard, chanted and meditated upon, they are known as pure devotional services and not actions of the Karmis or Elevationists. (Sk. I. 5. 36)

Chanting the Holy Names, Only Means of Deliverance for All

14. O King! *Constant chanting* of the Holy Names of Sri Krishna has been established as the *only unerring means* of attaining the Ultimate End for those who are aspirant after elevation or salvation or for self-delighted Yogis or dispassionate devotees; in other words, for Karmis, Jnanis, Yogis and Bhaktas, respectively. (Sk. II. 1. 11)

Hearing the Holy Names

15. Those who *drink deep with their ears* the ambrosia of the Narratives of the Qualities and Deeds of the Supreme Lord Sri Krishna, the very Life of the saints, have their hearts, that have been polluted by the association with worldliness, purified upon which they attain to His Holy Lotus Feet. (Sk. II. 2. 37)

Characteristics of Nirguna Bhakti

16. When Transcendental Knowledge accrues from *hearing* the Narratives of the Glorious Attributes and Deeds of the Supreme Lord Sri Krishna and a corresponding cessation of the currents of likes and dislikes born of the triple qualities of Maya takes place, with the result that the soul attains a perfect blissful state in his unalloyed existence without the slightest tinge of worldliness, the Final Beatitude reaches its Acme otherwise known as *Nirguna-Bhakti* or unalloyed single-minded devotion. Deeply absorbed in such blissful state, who will not cherish a relish for *hearing* the soul-stirring Narratives of the Supreme Lord Sri Krishna? (Sk. II. 3. 12)

Hearing, Chanting and Meditating etc., on the Lord

17. Sri Sukadeva's prayer:—" I offer my innumerable prostrated obeisances to the Lotus Feet of the Supreme Lord Sri Krishna, the Veritable Emblem of Sacred Renown

and exquisite Loveliness, the *chanting* of Whose Holy Names, *meditation* on Whose Holy Lotus Feet, *glance* at Whose Beautiful Lovely Form, *greeting* at Whose Lotus Feet, *hearing* of Whose Divine Qualities and Deeds and *worshipping* Whose Holy Image, destroy at once all sorts of sins of mankind. (Sk. II. 4. 15)

Hearing and Chanting the Holy Names

18. By *listening* daily with firm faith to the Glorious Deeds and Attributes of the Supreme Lord Sri Krishna and *chanting* His Holy Names bereft of offences, the Supreme Lord enters and reveals Himself in the heart of His devotees before long. (Sk. II. 8. 3)

Hearing of the Lord's Leelas Washes off the Filths of Heart

19. Just as in the autumn, the impurities of the streamlets and stagnant pools are swept clean by the strong current of the river, so Sri Krishna, safely ensconced through the ear-holes in the form of lotus-sentiments of His Own in the hearts of His devotees, washes off all filths of lust, anger *etc.*, from their minds. (Sk. II. 8. 4)

Steadfastness to Lord's Lotus Feet

20. He whose mind is thus washed off from all mundane relativities and affinities, does not forsake the Lotus Feet of Sri Krishna, the Fountain-Head of all Bliss, just as a traveller does not like to part company with his friends and relatives when he returns home after a long journey from foreign land. (Sk. II. 8. 5)

Hearing of and Service to the Lord

21. *Hearing* the sweet Narratives of the Deeds and Qualities of Murari (the Slayer of Mura, the demon), puts an end to all kinds of troubles and tribulations, sorrows and sufferings of a devotee of Sri Krishna. No wonder, what an infinite Bliss he derives from the relishing service of the pollens of His Lotus Feet in his unalloyed existence. (Sk.III. 7. 14)

Hearing Rupa and Guna of Sri Krishna

22. O Lord! Those who smell the sweet scents of Thy Lotus Feet borne by the air of hearing Transcendental Sounds, issuing from the holy lips of Saints, through their ear-holes, and take absolute shelter at Them as the only Refuge in the world with unflinching devotion, are Thy Own genuine devotees in whose lotus hearts Thou dwellest eternally, never to part with them. (Sk. III. 9. 5)

Hearing the Glorious Qualities of the Lord's Devotees

23. A Jiva's hearing the Glorious Qualities of the Lord's true devotees who have enthroned the Lotus Feet of the Supreme Lord Sri Mukunda in their heart of hearts, is his invaluable Treasure accumulated throughout his life-long labours, an act highly esteemed and praised by the wise. (Sk. III. 13.4)

Definition of Unflinching Devotion or Nirguna Bhakti

24. Like the uninterrupted flowing of the current of the Ganges towards the sea, the incessant and spontaneous flowing of loving sentiments of a devotee towards Me, the Indwelling Monitor, accruing from immediate hearing of My Qualities and Deeds without any selfish motive or any hindrance standing in the way is known as the characteristic feature of unalloyed or unqualified devotion. (Sk. III. 29. 11-12)

Hearing and Chanting His Holy Names etc.

25. What to speak of the Darsan of the Supreme Lord Sri Krishna, even the constant hearing or chanting of Whose Holy Names, greetings at Whose Lotus Feet or meditation on Them, makes a *Swapacha* (dog-eater) eligible for immediate performance of sacrificial rites or drinking the juice of *Soma* (the *Asclepias acida*) in the sacrifice known as '*Sautramani*'. (Sk. III. 33. 6)

Chanting the Holy Names

26. O Lord! Super-exalted is he, be he a *Swapacha* (dog-eater) by birth, in whose tip of the tongue dances Thy

Holy Name; for those who chant Thy Holy Names did surely perform many austerities, many sacrifices, bathed in many sacred pools and rivers, are really holy in their conduct and have studied thoroughly well the Vedas. (Sk. III 33.7)

Hearing and Chanting Krishna-Topics

27. O King! Where there is an assembly of true devotees whose rules of life and hearts are pure and immaculate, and who are always ardent to hear and chant the ever Blissful Qualities and Deeds of the Supreme Lord Sri Madhusudana, there flows all around the Nectarine Stream of His Divine Character sung by the holy lips of those devotees. Those who drink deep with insatiable thirst the Water of that Nectarine Stream through their listening and earnest ears, are not at all overwhelmed by hunger, thirst, fear, grief and infatuation. (Sk. IV. 29. 40-41)

Service to Jnani-Mahat

28. The service of the 'Jnani-Mahat' (*i.e.*, those who are well-versed in the Supreme Principle and have realised that Principle in their heart of hearts) is the gate-way to complete liberation; and the society of men who freely associate with women, or men who consort wrongfully with women is the chief gate leading to worldly bondage. Those whose minds are not ruffled, who are calm and collected, wrathless and friendly to one and all and observe rules of good conduct in life are called Jnani-Mahat. (Sk. V. 5. 2)

Characteristics of Bhakta-Mahat

29. Four special characteristics of *Bhakta-Mahat* (*i. e.*, those who have not only realised the Supreme Principle in their unalloyed existences but are also adept in the confidential loving service to the Supreme Lord Sri Krishna): Those—whose only object of life is to contract Eternal Friendship with Me, the Supreme Lord, have no affinity for persons whose be-all and end-all of life is worldly enjoyment and prosperity, nor have any sympathy for the houses

which are crowded with wives, children, friends and riches and do not hanker after them but are satisfied with what little money they have to keep their body and soul together—are considered as Great Bhakta-Saints. (Sk. V. 5.3)

Who are Psendo-Gurus?

30. He who cannot redeem us from impending death *i. e.*, he who cannot confer on us an Eternal Blissful life, ceases to be a Guru (Preceptor), friend or relative, father or mother, deity or husband. Each of the above personages ceases to be as such for his or her incompetency of offering liberation from worldly bondage which is tantamount to death. (Sk. V. 5. 18)

Hearing and Chanting His Qualities

31. O King Rahugana! The constant hearing and chanting of the Super-human Qualities and Deeds of the Supreme Lord Sri Krishna in the society of Saints strike at the root of all vulgar gossips of the worldlings. Those who are desirous of attaining freedom from worldly bondage must listen to those chantings, day and night; for, such hearing and chanting will give rise to an unflinching devotion to the Supreme Lord Sri Krisnna. (Sk. V. 12. 13)

Chanting of Holy Name Uproots All Sins

32. The most tangible and perfect expiation of all sins and offences of sinners and offenders is the chanting of the Holy Names of Sri Vishnu Whose care and attention are directed to the chanter as His Own child and Who protects him from further sins and offences by His Causeless Grace. (Sk. VI. 2. 10)

Chanting the Holy Names—Only Means of Expiation of Sins and Offences

33. The penances prescribed by the makers of Sastras, such as Manu, Yajnavalka, Parasara and others, are not so powerful as *chanting* the Holy Names that narrate the Qualities of Glory, Loveliness and Sweetness of Sri Krishna,

which chanting has the characteristic feature of purging off entirely all roots of sinful thoughts and actions from the minds of the sinners; for, even after the performances of those Sastric penances, there is every possibility of renewal of sinful and wicked thoughts in the minds of the expiators. So those who are willing to uproot the seeds of sinful thoughts and actions must incessantly *chant* the Holy Names of the Supreme Lord Sri Krishna, which is the best and surest penance for a sinner to purge off his sins. (Sk. VI. 2. 11-12)

Chanting the Holy Names and Four Kinds of Namabhasas

34. The *chanting* of the Holy Names of the Supreme Lord Sri Krishna is competent enough to enkindle in us Divine Love for Him; but for the deliverance from all sins and offences, *Namabhasa* or Dawning of the Holy Name without ten offences† is alone sufficient. There are four kinds of *Namabhasas viz.*, :—(*i*) '*Sanketa*' (indirect indication of the Holy Name of the Lord as illustrated in the case of Ajamila)‡ (*ii*) '*Parihasa*' (*i.e.*, *Namabhasa* at the time of cutting jokes with another), (*iii*) '*Stova*' (*i.e.*, *Namabhasa* at the time of practising different musical modulations) and (*iv*) '*Hela*' (*i.e.*, *Namabhasa* due to inattentiveness or negligence during chanting the Holy Name). (Sk. VI. 2. 14)

Efficacy of Loud Chanting

35. Just as a blazing fire reduces all fuels to ashes, so the loud chanting, knowingly or unknowingly, of the Holy Names of Sri Krishna of Sacred Renown destroys the very root of all sins and offences. (Sk. VI. 2. 18)

Effect of Chanting the Holy Names

36. Just as the most powerful medicine when swallowed unknowingly produces its desired effect *i.e.*, radically cures the disease, so the effect of *chanting*,

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† Vide Ch. IV, Page 31. Footnote (6) ‡ Vide Ch. V, Page 41.

attentively or inattentively, the Mantras or Holy Names of the Supreme Lord Sri Krishna is so powerful that it destroys the root of all sins and offences for good. (Sk. VI. 2. 19).

Namabhasa, the Only Means of Redemption

37. At the time of death, Ajamila attained the Blissful Realm of Vaikuntha by *chanting indirectly* the Holy Name of Narayana, the Namesake of his son; what to speak of him who chants the Holy Name of the Supreme Lord Sri Krishna with a firm faith *i.e.*, with full knowledge of relationship between himself and Godhead, One and the Same with His Holy Name? (Sk. VI. 2. 49).

Constant Chanting, the Only Means of Penance for all sins and offences

38. Hence, there is no other means of deliverance from the bondage of elevation or salvation save and except the cogent means of *chanting incessantly* the Holy Names of the Supreme Lord Sri Krishna; for, *chanting* the Holy Names is potent enough to disentangle the mind from the meshes of Karma-Kanda or Jnana-Kanda, while other means of expiation than chanting the Holy Names keeps up the mind as polluted as before by the double qualities of Rajah and Tamah of Maya. (Sk. VI. 2. 46).

Krishna-Keertana, the Supreme Religion in the World

39. The *chanting* of the Holy Names of the Supreme Lord Sri Krishna is known as pure devotion to Him, and this has been irrefutably ascertained as the Supreme Religion of the people of the world. (Sk. VI. 3. 22).

Efficacy of Chanting the Holy Name

40. Yamaraj to his followers: "O Dear ones! Look here the efficacy of *chanting* the Holy Names of Sri Krishna. Once uttering the Holy Name of Narayana, Ajamila was acquitted from the bonds of death, though Narayana was his son's Namesake." (Sk. VI. 3. 23).

Who are Eligible for Yama-danda?

41. Yamaraj to his followers:—"Fetch those wicked fellows who are wallowing in the mud of filthy desires, confined within the four walls of the infernal region of their house and life, and who are averse to drink the Nectarine Elixir of the Lotus Feet of Mukunda, Which is eternally drunk by the dispassionate Paramahamsa class Who have nothing to call their own except the Lotus Feet of the Lord." (Sk. VI. 3. 28.)

42. "Fetch those wicked fellows who have never worshipped Sri Vishnu, whose tongue has never uttered the Holy Names and Attributes of the Supreme Lord Sri Krishna, whose mind has never contemplated on His Lotus Feet and whose head has never for a time bowed down before Sri Krishna or His Holy Image." (Sk. VI. 3. 29)

Chanting the Holy Names, Only Means of Redemption

43. O King! Know it for certain that *chanting* the Holy Names of the Supreme Lord Sri Krishna is the most efficacious means of deliverance from all sins and hence the Eternal well-being of the people of the world. The constant hearing and chanting of the Narratives of the Glorious Qualities and Deeds of the Supreme Lord Sri Krishna breed such an all-endearing devotional Love for Sri Krishna and thereby make the soul so pure as are not possible by other expiatory means. As a matter of fact, he who has tasted the Ambrosia of the Lotus Feet of the Supreme Lord Sri Krishna does not find any relish in the filthy and hellish sink of worldliness; but he who is blinded by sensuous enjoyment and is, therefore, averse to take recourse to any of the 'nine methods of devotion'* to Sri Krishna is bound to be entangled in the sinful meshes of Karma-Kanda and Jnana-Kanda, the two ends of Maya, the deluding Potency of the Lord. (Sk. VI. 3. 31-33)

* Bhag. VII. 5. 23-24.

Worship of Other Deities does not Help to Overcome Maya

44. The gods' prayer to Narayana:—O Lord! Thou art devoid of any mundane egotism or amazement, or any physical love or hatred, or any kinds of gross or subtle appearances. Thou art fully satisfied with Thy Own Self. He who seeks shelter in any other god or goddess than such a Supreme Lord as Thyself is foolish enough to tide over the ocean of Maya with the help of a dog's tail. (Sk. VI. 9. 21)

Chanting and Contemplation on His Divine Qualities and Deeds

45. O Sri Krishna! I shall for ever be the servant of those devotees whose only shelter is Thy Lotus Feet. O Lord of my soul! Let my mind always *think* of Thy Divine Qualities. Let my voice always *sing* Thy Attributes and Deeds and let my body do Thy loving service. (Sk. VI. 11. 24)

Unflinching Devotion, Trait of an Akinchana Bhakta

46. O the Fountain-Head of all Glories! I do not crave for Brahmaloka or Indraloka, the suzerainty of the three worlds, the kingship of the nether worlds, the fulfilment or perfection of asceticism or the Final Beatitude, save and except Thee and Thy loving service. (Sk. VI. 11.25)

Hankering after Union with Lord, the Only Aim of a Devotee

47. O Lotus-Eyed! As a fledgling *yearns* for the mother-bird, as the hungry calf *pants* for its mother's milk, as the mistress *pines* for her beloved in the distant land *with sad anxious longing for union*, so do I feel in my soul a *spontaneous yearning* for a glance of Thy Beautiful Form. (Sk. VI. 11. 26)

Society of Sadhus, Only Means of Deliverance

48. O Lord! Roaming about the cycle of births and re-births as a result of my actions done in previous births, let me *make friends with* those who are Thy *true devotees*. Let there be no more attachment due to Thy Illusory Energy (Maya), for my own self, my own wife, my own

children or for my own habitations. (Britra's prayer to the Supreme Lord.) (Sk. VI. 11. 27)

Hearing of Holy Names

49. O Lord! That Thy very Darsan destroys all kinds of sins of mankind is not an absurdity; for, *hearing* once without any offence of Thy Holy Names redeems even a Chandala from the bondage of this Mayik world. (Sk. VI. 16. 44)

Importance of Human Life (Sls. 50-55)

50. O King! *Human life* is the only life which enables one to attain Transcendental Knowledge and Divine Love; but attaining this *most precious life*, he who is deprived of acquiring Transcendental Knowledge regarding his own real self and of Godhead, can never obtain any peace elsewhere. (Sk. VI. 16. 58)

51. *Human life is covetable* even by the gods like Brahma and Siva. Brahmaji says, "We, the gods, *yearn for human life* and are loud in its praise, not because of its offering sensual enjoyments but because of its enabling one to acquire Transcendental Knowledge. But unfortunately, the people of the world, after obtaining this *priceless jewel of human life*, do not worship the Supreme Lord Sri Krishna for their being enthralled by the triple qualities of Maya. Those who are devoid of any mundane pride and are, therefore, more competent than we in their devotional Love for Sri Krishna, are entitled to reach Goloka, the Abode of Eternal Bliss. They are so much intoxicated in their constant chanting of the Narratives of the Qualities and Deeds of Sri Krishna that even Yama, the Dispenser of Justice, does not dare approach them, and in doing so, they express so much ardent love for chanting His Glories and Renown that they are deeply absorbed and over-flowing tears of love, horripilation, paleness and trance manifest themselves in their bodies. It is for this reason of their Ecstatic Loving Devotion to Sri Krishna and their tender, kind and affectionate temperament that

their devotional human life is all that we aspire after. (Sk. III. 15. 24-25)

52. He who, after attaining this *human life, an open door to liberation*, is foolishly addicted to worldly affinities like the pigeons, is said to be a fallen soul from the topmost ladder of salvation. (Sk. XI. 7. 74)

53. After myriads of births, this *rarest of the rare birth in human form* has been attained. Though transient and perishable, it affords all that is worth desiring for. As soon as it is within reach, the wise and serene lose no time in attaining the Acme of all well-being *i.e.*, Divine Love, until death overtakes them at any moment. That worldly enjoyments can be available in any birth—human, animal or celestial—admits of no doubt. (Sk. XI. 9. 29)

The Supreme Lord says to Uddhava

54. The Supreme Lord says to Uddhava, 'O Uddhava! He who does not cross over this ocean of the world with this *competent boat of human body which is rarely available* but now obtained by chance, guided by a Preceptor as helmsman having resorted to and driven by the favourable wind of My Causeless Grace, is a self-murderer. (Sk. XI. 20. 17)

55. Attainment to Me, the Absolute Truth, and the Fountain-Head of All-Nectarine Eternal Bliss *with this human life*, though transient and perishable at any moment, is the *Acme of intelligence* of all intelligentsia and *genius of all philosophers or savants*'. (Sk. XI. 29. 22)

A Devotee's Equitable Vision

56. The *devout worshippers* of Narayana have nothing to do with fear because, they look upon the highest heaven and the lowest hell and even salvation *with an eye of equality*. (Sk. VI. 17. 28)

Hari-bhajan, the Goal of Human Life

57. Says Prahlad to his father:—" O Chieftain of the Asuras! To my mind the best thing for a human being,

always suffering from mental uneasiness due to mundane ephemeral affinities, is to abandon this dark well of worldliness which is the soul's wreckage in her spiritual voyage to Vaikuntha, and to take shelter in the Lotus Feet of Sri Krishna and lead a life of an eremite in seclusion. (Sk. VII. 5.5)

Performance of Nine Methods of Devotion,
End of Real Learning

58. He has studied well in the house of his Preceptor who, after unconditional self-surrender to the Lotus Feet of the Supreme Lord Sri Krishna with the sole intention of His entire satisfaction, performs the nine-fold devotional services to Him, *viz.*, (1) hearing, (2) chanting, (3) meditating, (4) serving His Lotus Feet, (5) worshipping, (6) greeting, (7) serving as a faithful servant, (8) friendship and (9) complete resignation. (Sk. VII. 5. 23, 24)

Chanting the Glories of Sri Krishna,
the Only Duty of a Devotee

59. Those who have taken recourse to the Lotus Feet of the Supreme Lord Sri Krishna for eternal shelter, and render services to Him with unflinching single-minded devotion, do not want anything for themselves. Plunged in the ocean of ecstasy, they are always engaged in *chanting* the Narratives of His Deeds Which are extra-ordinarily wonderful and at the same time supremely Blissful. (Sk. VIII. 3. 20)

Hearing and Chanting the Glories of Sri Krishna

60. O King! he who ceaselessly *hears and chants the Narratives of the Glorious Qualities and Deeds of the Supreme Lord Sri Krishna* Who manifested Himself as Divine Turtle, and held on His Back the Mandara-hill during the churning of the ocean, does not become broken-hearted in his enterprise but is full of enthusiasm. For, *constant hearing and chanting* of the Divine Qualities and Deeds of the Lord destroy all kinds of distress and misery of the world. (Sk. VIII. 12. 46)

Chanting leads to Liberation from the Vedic Socio-religious Duties

61. O Lord! the flaws or defects caused by the Vedic incantations and Tantrik charms, or by time, space and person, are remedied by *the constant chanting of the Narratives of Thy Glorious Qualities and Deeds.* (Sk. VIII. 23. 16)

Sri Krishna's Rupa

62. Men (Gopas) and women (Gopees) who beheld with ecstatic delight the ever cheerful and smiling Face of Sri Krishna beaming with the radiance of His Cheeks and the lustre of His Makara-shaped Ear-rings, were not satisfied and could not brook the flickering of their eyes, which they cursed as obstructing their vision of Sri Krishna even for a moment. (Sk. IX. 24. 65)

63. The Gopees thought that Sri Krishna, the Son of Nanda, entered into His beautiful Vrindavana re-echoed with the melodious sound of His Flute filled with the Nectar of His Lips, the crown on His Head adorned with peacock's feathers, His Ears adorned with Karnika-flowers, the yellow robe as His apparel, Vaijayanti-flower adorned round His Neck, and they began to sing His Glories. Thus Sri Vrindavana appeared as the veritable Grove of His amorous Games. (Sk. X. 21. 5)

Hearing, Chanting, Meditating on His Glorious Deeds, the Only Means of Redemption

64. O Lord! he who hears, chants, calls to mind, and reminds and ponders over Thy Ever-Blissful Names and Forms, and is deeply absorbed in the meditation on Thy Lotus Feet even in the ritualistic performances of socio-religious duties, is absolved from cycle of births and re-births. (Sk. X. 2. 37)

Hearing and Chanting the Glories of Sri Krishna and His Avatars

65. He who wishes the loving service to the Lotus Feet of Sri Krishna must hear and make others hear the

wonderful Qualities and Deeds of His Self-Same various Manifestations such as, Rama, Nrisimha, Vamana, Kurma and others; especially those Soul-enchanting Attributes and Pastimes of the Supreme Lord Sri Krishna Who appeared on the mundane plane as the Chieftain of the Yadus to relieve the burden of the Earth by killing the princes of anti-devotional aptitude and to establish 'Sanatan-Dharma' all over the world. Hearing of such Glorious Narratives of Sri Krishna strikes at the root of all desires of elevation and salvation. (Sk. X. 90. 49).

Constant Chanting and Hearing Conquers the hand of Time and helps to attain Blissful Realm

66. Constant hearing, chanting and meditation on the Lotus Feet of Sri Krishna begets Krishna-Prema. Attracted by His All-loving beautiful Form, even the autocratic monarchs in different parts of the country have left their sovereignty and taken absolute shelter at His Lotus Feet leading the life of recluse. Enlivened gradually by hearing, chanting and meditating (as, "How shall I attain the Lotus Feet of Sri Krishna? When shall I be blessed with His Darsan?") on His Glorious Attributes and Pastimes, one can easily conquer the invincible hand of Time and ultimately attain to His Blissful Realm. (Sk. X. 90. 50).

Six-fold Divine Service to Sri Krishna

67. "O the Highest Object of adoration! Thou art the Object attainable only by the Paramahamsas. How can devotional Love for Thee be attained by the people without the six-fold services of greetings, hymning songs in praise, dedication of action to Thee, worship of Thy Holy Image, meditation on Thy Lotus Feet and hearing the Narratives of Thy Glorious Qualities and Deeds?" (Sk. VII. 9. 50).

Hearing, Chanting and Meditation on Sri Krishna stop Birth and Rebirth

68. Sri Kunti Devi says to Sri Krishna:—"A man who is puffed up with the growing pride of high birth, wealth,

scholasticism and personal beauty is not qualified to chant Thy Name. But Thou art realisable only by those who have nothing to call their own except Thy Lotus Feet". (Sk. I. 8. 26).

69. "O Krishna! those who ceaselessly hear, chant, sing, meditate upon and delight in Thy Blissful Pastimes, erelong behold Thy Lotus Feet Which put a stop to the continuity of births and rebirths". (Sk. I. 8. 36)

The Pre-eminence of Chanting the Holy Names after Hearing Them

70. (*i*) "A true devotee of Sri Krishna, the Holder of the Wheel of the chariot, must listen to His ever Blissful Birth and Deeds Which as depicted in Scriptures like the *Srimad Bhagavatam* and manifested in the world, must be chanted after hearing and realising Their significance in their unalloyed existence, without any mundane attachment or caring for any public praise or blame". (Sk. XI. 2. 39).

(*ii*) By such chanting the Holy Names of his most Beloved Sri Krishna, the devotee attains Love for Him; and with a heart saturated with intense longing for catching a Glimpse of His soul-enchanting Beauteous Form, he sometimes laughs, weeps, laments for Love-in-separation from Him, sings and dances like a mad man, careless of public praise or blame". (Sk. XI. 2. 40)

Two kinds of Hearing

71. (*i*) Hearing the Self-Manifested Divine Scriptures as the *Srimad Bhagavatam*, the *Geeta* and those revealed to Bhakta-Mahats as Sri Rupa, Sri Sanatana and their following: "This 'Srimad Bhagavatam', revealed to Sri Vyasdeva as the Divine Words and as the Quintessence of all the Puranas and Annals, delineates the Names, Forms, Qualities, Deeds, Entourage and Realms of the Supreme Lord Sri Krishna". (Sk. I. 3. 40). (*ii*) Hearing the Divine Narratives as *chanted* by the Bhakta-Mahats (Absolute-realised souls),

Sri Prithu says to the Lord :—" O Lord ! vouchsafe unto me ten thousand ears that I may hear the Narratives of Thy Qualities and Deeds emanated, through the lips, from the inmost core of the hearts of the Bhakta-Mahats (Saints). I do not crave for any other boon than the sweet scent of the Nectar, like the particle of honey of Thy Lotus Feet, which Nectar is derived from the holy lips of the Saints and Which calls to mind, often and often, the Supreme Principles forgotten by the false Yogis like me." (Sk. IV. 20. 24, 25)

Firm Faith in Hearing, Chanting, etc.,
of the Holy Names of Sri Krishna

72. Unflinching faith in the nectarine Narratives, incessant chanting of His Holy Names and Hymns in His praise, and steadfastness in the worship of His Lotus Feet enkindle Krishna-Prema in the heart of a devotee." (Sk. XI. 19. 20.)

Hearing and Chanting the Holy Names beget Pure Devotion

73. He who is desirous of attaining devotional Love for Sri Krishna must daily hear and chant, time and again, those Scriptures especially '*Srimad Bhagavatam*' Which fully delineates the Ever-Blissful Narratives of the Super-Human Qualities and Deeds of the Supreme Lord Sri Krishna and Which are destructive of all evils." (Sk. XII. 3. 15)

Chanting, 'in any way' the Holy Names of Sri Krishna
Redeems a Fallen Soul in Kali-Yuga

74. "O King! in this Kali-Yuga, people do not worship the Supreme Lord Sri Krishna. The chanter of His Holy Names attains unimpeded the Highest Goal, even if he chants at the time of death, in misery, while falling, in faltering or even unwittingly ". (Sk. XII. 3. 44)

Hearing, Chanting and Meditation kill the evils and
give Freedom from Rebirth

75. " The Supreme Lord Sri Krishna washes off all the evils of innumerable births from the hearts of men, when

they hear, chant, meditate upon, worship and love Him and His Deeds, and thus realise Him in their pure hearts." (Sk. XII. 3. 46).

Merits of Kali-Yuga

76. "O King! Kali is the ocean of all sins and sorrows, but it has one great merit *viz.*, that those who chant the Holy Names of Sri Krishna attain salvation and reach the Highest Region of Love. The people of this age get the same benefit by chanting the Holy Names, as they did by meditation in Satya-Yuga, by sacrifices in Treta-Yuga and by worship in Dvapara-Yuga." (Sk. XII. 3. 51, 52).

77. "In Kali-Yuga, the chanting of the Holy Names of Sri Krishna alone is competent enough to give everything worth desiring for. Hence, the superior order of humanity who are appreciative of the essence of things and merits praise this Kali-Yuga." (Sk. XI. 5. 36).

Chanting the Holy Names kills all Sins and Evils

78. "I offer my most humble prostrated obeisances to the Lotus Feet of the Supreme Lord Sri Krishna, the chanting of Whose Holy Names destroys all sorts of sins and offences, and greetings at Whose Lotus Feet dissipates all sufferings and miseries." (Sk. XII. 13. 23).

Hearing and Chanting the Holy Names Destroy Three-fold Miseries of the World

79. "Those who are terribly afflicted with three-fold miseries of the world have no other raft to cross over this impassable ocean of the world than by tasting the Nectarine Narratives of the Deeds and Qualities of the Supreme Lord Sri Krishna. The three-fold miseries result from undue attachment for Avidya or Nescience caused by the triple qualities of Maya. The first affliction from which a Jiva-soul suffers is the ignorance of his own real self, of Godhead, of Maya and of their inter-relationship. The second is the aversion to worship Sri Krishna and the third

is the *Purushabhiman* (egotism), *i.e.*, misidentification of Soul with subtle mind and gross body". (Sk. XII. 4. 40)

Hearing with Firm Faith and Chanting His Love-Games with the Vraja-Gopees kill Kama (Lust) and awakens Prema (Love)

80. *He whose mind is deluded by the mirage of sense-objects, who is infatuated by physical beauty, who is attached to worldly objects of enjoyment and possesses a fondness for physical body, person or things, who hankers after physical comforts and sense enjoyments and whose life has not been wholly consecrated to the loving service to Sri Krishna is not at all qualified for cultivating Gopee-Prema.* Hence, he who hears with firm faith, *i.e.*, with complete self-control listens to the Narratives and Pastimes of Sri Krishna with the Milkmaids of Vraja, and describes them with the sole intention of pleasing Him without the slightest tinge of self-enjoyment, is enabled before long to attain single-minded unalloyed loving devotion to His Lotus Feet, completely absolved from lust, the canker of his heart. (Sk. X. 33. 29)

Hearing, Chanting and Meditating on the Lotus Feet of Sri Krishna enable one to Cross the Ocean of the World

81. "The mind of a Jiva is enthralled and engrossed by the constant intercourse and thoughts of the phenomena of the world, such as, sight, smell, touch, taste and hearing. Now, the only vessel which enables such afflicted soul to cross over this impassable ocean of the world, is the unceasing hearing, chanting and meditating on the Narratives of the Supreme Lord Sri Krishna". (Sk. I. 6. 35).

Practice of Yama, Niyama etc. cannot give us so much Peace as Chanting the Holy Name of Sri Krishna

82. "The path of Yoga consisting of Yama, Niyama *etc.* is beset with frequent attacks of lust, wrath, avarice *etc.* Nothing is so much enlivening to soul as the loving service in the shape of hearing, chanting *etc.* of the Holy Names of

the Supreme Lord Sri Mukunda, the Bestower of Love". (Sk. I. 6. 36).

Sri Hari is to be Heard, Chanted and Meditated upon

83. "O King! hence the imperative duty of a person who seeks deliverance from the bondage of the world is to hear, chant, and meditate upon the Names and Glories of the Supreme Lord Sri Krishna Who is the All-Pervading Paramatma and is Supremely Beautiful and the Only Saviour of all". (Sk. II. 1. 5).

Whatever be the desire for, Sri Krishna is to be Worshipped

84. Whether a person is free from all desires or full of desires or desires for liberation, he should worship, if he be wise, the Supreme Lord Sri Krishna with intense loving devotion. (Sk. II. 3. 10).

Futility of Human Senses without Krishna-Bhakti

85. "He whose life has not been dedicated to the Lotus Feet of Sri Krishna, whose head has not bowed down before His Lotus Feet and Holy Images, whose eyes have not seen His Beautiful Form, whose ears have not heard His Nectarine Deeds and Qualities, whose nose has not smelt the scent of Tulasi and flowers offered to His Lotus Feet, whose tongue has not tasted His Prasadam and chanted His Holy Names and whose hands have not rendered devotional services to Him is considered more dead than alive". (Sk. II. 3. 17-23).

Meditation on Sri Chaitanya Mahaprabhu

86. "O Thou Mahapurusha, the Supreme Lord Sri Chaitanya Mahaprabhu! we bow down our heads to Thy Lotus Feet, because They are always worth meditating upon; They render Thy devotees invincible to the warring passions; They give everything worth desiring for; They are the real *sanctum sanctorum* from which all the holy places derive their sanctity; They are the Asylum where the Gods Siva and Brahma fly for refuge; They are the

Protectors and Supporters of Thy servants and are the only Vessel Which carries them safe across the ocean of this world." (Bhag. Sk. XI. 5. 33)

Meditation on the Supreme Lord Sri Krishna

87. " We meditate on the Lotus Feet of the Supreme Lord Sri Krishna, Who is the Absolute Truth, Who is the Prime Cause of creation, sustenance and destruction, directly or indirectly; Who is the Omniscient of all spiritual and phenomenal worlds; Who is the Lord Omnipotent, Who made the Teachings and Principles of the Vedas which are so bewildering even to the sages of great renown, manifest in the heart of the first Creator Brahma, by reason of Whose Reality in this phenomenal world, things appear as real and one kind of things appears by transformation as another, such as, glass which is but earth, water and fire transformed; similarly, Whose Reality lends a real aspect to the creative principles of Sattva, Rajah and Tamah and to their transformations, such as the five elements and their properties, eleven senses, body, mind and gods *etc.*, which are really an optical illusion like mirage, and Who, by His Own mighty Splendour and Power, always transcends all Mayik illusions on this plane of three dimensions." (Bhag. Sk. I. 1. 1.)

88. As the Supreme Lord Sri Krishna dwells in all Jiva-souls as the Indwelling Monitor, He should always be heard, chanted and meditated upon at all times and under all circumstances avoiding all offences and inattentiveness, by those who are willing to seek after their own eternal well-being.†*

† Bhag. Sk. II. 2. 36.

* 'Sri Nama-Yajna' continues in Appendix-I.

CHAPTER XI

PUBLIC PREACHING AND REVELATION

Redemption of Jagai and Madhai

One day, while preaching the tenets of the Lord at His bidding, Nityananda Prabhu and Haridas Thakur encountered the two brothers, Jagai and Madhai, the most notorious drunken ruffians of Nadia, who had left no sins, vices or crimes uncommitted except grave offences against Vaishnavas. Indignant at the sound of the Holy Name of Sri Krishna, they assaulted the two innocent Missionaries of Divine Love with missiles which made the forehead of Sri Nityananda Prabhu bleed profusely. The matter was at once reported to the Lord Who instantly came to the spot, quite enraged, to punish the miscreants with his *Sudarsan Chakra* (Divine Disc of Vishnu). When the ruffians saw before them the brilliant *Sudarsan Chakra* in the Hand of the Lord, they got terribly afraid and fell prostrate at His Lotus Feet for forgiving them and saving their lives. The Lord directed them to seek the Mercy of Sri Nityananda Prabhu at Whose Lotus Feet they had committed the serious offence. Sri Nityananda Prabhu, the boundless Ocean of Causeless Mercy, had already pardoned them, and hence entreated the Lord to accept the two surrendered souls as His Own. At this, the Lord said that they would be delivered from all their past sins and offences which the Lord promised to take upon Himself, provided they should promise to commit no further sins and offences. "No more of sin and offence, O the Supreme Father!"—with these words and overflooded tears of repentance, the two brothers rolled on the ground at the Lotus Feet of the Two Lords. The iron was thus transmuted into pure gold by the miraculous touch of the 'philosopher's stone' and thenceforward they led the purest life of devotion. Since his conversion to Vaishnavism Madhai was called 'Brahmachari Madhai'. He used to chant two lacs of Hari-Nama a day and prepared a ghat on the bank of the Ganges still known as 'Madhair Ghat'.

One day, the Lord gyrated in the city of Navadvip with His Samkeertana party. To allay the fatigue caused by the scorching rays of the midday sun, the Lord took rest in a devotee's house and sowed a mango-seed in his compound. Lo! in an instant, up sprang a mango tree laden with ripe, delicious and beautiful fruits wherewith the Lord performed a great Mahotsava (festival) with the devotees present. Since then, the Lord used to perform such mango-mahotsava every day after Samkeertana for a year. The place, where this miraculous festival was held, is still known as 'Amrahatta' or 'Amghata'.*

Mango-Mahotsava by the Lord

On a certain day, when the Lord with his devotees was far away from His house on a Char (or silt-land on the bed of the Ganges) on a Samkeertana mission, the sky was suddenly overcast with dark, dense clouds, and rumbling noise accompanied by lightning and thunder began to threaten the atmosphere. In the interests of the Nama-Samkeertana that was going on, the Lord desired the clouds to disperse, and in a trice the sky became as azure as before. The Char-land of the Ganges where this event took place is still known as 'Meghar-Char'.

Meghar-Char

Murari Gupta was a devout and faithful worshipper of Sri Ramachandra. The Lord called him Ramadas (Hanumanji) for his unflinching devotion to the Object of his worship. One day, the Lord went to his house and assumed the Form of the Divine Boar (a Manifest Descent of Vishnu) and lifted up a water-pot with His Teeth as He did the Mother Earth in days of yore. Intoxicated with Divine Love, Murari Gupta took the Divine Manifestation of the Lord on his shoulders and went dancing about in his compound.

The Lord and Murari Gupta

* Now a Ry. Station on Krishnagar-Navadvipghat in B and A Ry. line.

During this Manifestation, the Lord condemned in the strongest terms Prakasananda Sarasvati of Benares, for his anti-devotional propaganda *viz.*, God is void of any Name, Form, Attributes, Entourage, Pastimes, and Realms, and thereby desecrate His Absolute Person of All-Love, Beauty and Truth. The Pashandi Hindus of Navadvip were not allowed to enter into the compound of Pandit Srivas due to their anti-devotional aptitude, when the Lord performed congregational chanting of the Holy Name in company with His staunch followers. The result was that they began to slander and cast aspersions against the immaculate Name and Fame of the Lord and His devotees and, thereby, committed gravest offences against Vishnu and Vaishnavas.

The Lord and His Mother's Aparadha

The Lord never releases a person from Vaishnava-Aparadha (grave offence against a Vaishnava) unless and until he or she is forgiven by the very Vaishnava against whom the offence has been committed. This was illustrated in the case of no less a personage than His Own mother. Sachi Devi displayed a perpetration of the offence at the feet of Advaita Acharya under the false impression that it was he who had prevailed upon Visvarup, her Son, to renounce the world. She was not endowed with the Divine parental love of Yasoda by the Lord till she was forgiven by Advaita Acharya.

Krishna and Balarama as Nimai & Nitai

One night, Sachi Devi dreamt that Nimai and Nitai on the one hand, and Krishna and Balarama, the Tutelary Deities of her house, on the other, were snatching from one another the offerings. She revealed her dream to her Son Nimai. Next morning, Nityananda Prabhu was invited by Sachi Devi to dine with Nimai as desired by Him. When Nimai and Nitai were partaking of Their meals served by Sachi Devi, she saw that They were no other than the veritable Deities Krishna and Balarama, and fell into a swoon transported

with unspeakable joy. Another night, the sight of the full moon filled the heart of Nimai with the thoughts of Vrindavana, and He began to play the flute surcharged with that emotion. No body heard that melodious sound except His mother Sachi Devi, who came out and found her Son Nimai seated on the threshold of the Vishnu Temple. No longer hearing any sound of flute, she beheld a halo of the moon shining round her Son's Breast.

Lord's Repremand to Advaita Acharya, an act of Grace

Advaita Acharya was sorrowful at heart to be deprived of the Lord's blessings and devised a plan to obtain His favour. With this intent in view, he retired to his house at Santipur where he began to expound 'Mayavada,' the theory of illusion of Sankar, to his disciples. When the Lord came to know of this, He hastened there and in a fit of rage began to give him blows saying, "What makes you, Acharya, establish the superiority of Jnana (dry gnosticism) over Bhakti-cult, which is pure devotion to the Absolute Person Sri Krishna? Is this the reason why you have invoked Me from My Supreme Seat in Vaikuntha and thus put Me out of countenance?" Advaita's desire was thus fulfilled and his heart leaped up with joy, as he received the loving chastisement from the Veritable Supreme Lord Himself. By the above incident, the Lord teaches us that He has appeared to establish *Bhagavat-Dharma* or the Religion of Divine Love, all over the world. He did not even spare Advaita Acharya whom He loved so much, not to speak of others, when the latter was found to preach the theory of 'Mayavada' against His Doctrine of Divine Love and thereby mislead the people from the path of pure devotion.

One day, the Lord was heard to cry out, "Pundarika! Pundarika." Some thought that He was invoking Krishna whose Name is 'Pundarikaksha' (Lotus-Eyed), but others

could not make out the real significance of it. The Lord then told His devotees, that Pundarika Vidyanidhi, a wonderful devotee from Chittagong would soon visit Sridham Mayapur. Pundarika Vidyanidhi arrived at Navadvip in a short time. He was a *Maha-Bhagavat*, saturated with Krishna-Prema in his heart of hearts, but his mysterious loving nature was hardly recognizable from his exterior gorgeous habiliments. *Very often, Mahabhagavatas screen themselves from public view by their outward appearances and deluding actions.* Mukunda who knew Vidyanidhi beforehand went to see him accompanied by Pandit Gadadhara, his most intimate friend. Gadadhara, a lifelong celibate wholly detached from the world, displayed the role of mistaking Pundarika Vidyanidhi for a man of the world, thereby committing an offence at his feet. To deliver him from this grave offence, Mukunda cited the following sloka from *Srimad Bhagavatam* to show how deep the love of Pundarika Vidyanidhi was for Sri Krishna: "Ah! who else is such a Merciful Being in whom I should take absolute shelter than Sri Krishna Who gave even the wicked witch *Putana* (an embodiment of hypocrisy) a foster mother's high place in glory, though she had come to suckle the Divine child Krishna from her poisoned breast, with the covert purpose of killing Him outright."* Hearing the sloka, Pundarika Vidyanidhi was so much transported with ecstatic joy that he fell into a trance, and symptoms of Divine emotions began to manifest themselves in his body. To make amends for his offence against Pundarika Vidyanidhi, Gadadhara made up his mind to be initiated by him, and informed the Lord of his pious intention to which the Lord gladly gave His assent. Pundarika Vidyanidhi was afterwards given the Bhakti-title of 'Premnidhi' by the Lord as a token of his fathomless Love for Sri Krishna.

The Lord and Pundarika Vidyanidhi

* Bhag. III 2. 23. (Udhava's words).

CHAPTER XII

PROGRESS OF PUBLIC PREACHING AND GROWTH OF OPPOSITION

Lord's Dramatic Performance

One night, the Lord staged an unprecedented wonderful dramatic performance known as 'Dana-Leela' (the Divine Leela of Gift) at 'Chandrasekar-Bhavan', [1] (the house of Chandrasekhar Acharya, an elderly devotee of the Lord). The dramatic personnel were Sri Advaita Acharya, Sri Nityananda, Pandit Srivas, Thakur Haridas, Pandit Gadadhara and others, each playing his respective role on the stage extempore, under the Divine inspiration, the Lord Himself playing the part of Rukmini, the Consort of Sri Krishna at Dvaraka. This was the first dramatic performance on the Bengali stage.

Pandit Devananda's Offence against Pandit Srivas

Pandit Devananda, an old learned Brahmin living at Kulia [2] (Koladvip, one of the nine islands of Navadvip), had a Tol where he used to read *Srimad Bhagavatam* every day before a large audience. As an empiric reader of *Srimad Bhagavatam*, he failed to realise that Sri Krishna is One and the Same with His Name, Form, Attributes, Entourage Realm and Pastimes, Which is the Essential Principle of

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1 Chandrasekhar-Bhavan is now known as Sri Chaitanya Math, the parent preaching centre of the Gaudiya Mission founded by His Divine Grace Paramahamsa Sri Srimad Bhakti Siddhanta Sarasvati Goswami Thakur of revered memory, Whose Successor in the Gaudiya Vaishnava Preceptorial Line (Amnaya) is His Divine Grace Paramahamsa Om Vishnupad Sri Srimad Bhakti Prasad Puri Goswami Thakur the present most Revered Head of the Gaudiya Mission which is disseminating the Teachings of Sri Chaitanya Mahaprabhu all over the world.

2 Kulia, the present municipal town of Navadwip, lies on the west bank of the Ganges; while Sridham Mayapur, the Birth-site of Sri Krishna Chaitanya Mahaprabhu lies on the east bank.

the *Srimad Bhagavatam.* He also failed to understand that *there is no difference between a 'Bhakta-Bhagavat' and the 'Grantha-Bhagavat', both being Divine.* One day, Pandit Srivas went there to listen to Devananda's discourse on the *Bhagavat.* On hearing Sri Krishna-Leela, Pandit Srivas was so much intoxicated with Krishna-Prema that he could not restrain himself and began to weep out of Love-in-separation from Sri Krishna. Devananda who could ill brook what he regarded as unpleasant disturbance, disparaged him through his pupils who, being of the same ilk, turned him out of the compound.

Lord's Repriamand to Devananda

On another occasion, while Devananda was reading the *Bhagavat* at Kulia to a distinguished gathering of learned Pandits, the Lord happened to pass by that way and heard Devananda reading the Holy Book. The Lord at once flew into a rage and said, "What right has this fellow to read the *Bhagavat*, and thus delude the audience with false and far-fetched interpretations? He does not know that it is the Divine Book, far beyond the ken of human understanding. Pride in high lineage, empiric scholarship, mundane piety or purity is always an effective bar to the right comprehension of the *Bhagavat.* It is only understandable by a devotee who renders sincere service and submissively listens to the *Sad Guru* (genuine Preceptor) Who alone can enlighten him with the esoteric meaning of the Book.[3] It is a matter of great regret that Devananda not only lacks the above qualities, but also committed a great offence at the feet of Pandit Srivas by traducing him the other day. He is a mere dry pedantic wrangler of the empiric school, and

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3 Ch. Bhag. Madhya. XXI. Sl. 18. 20. 23-25 and Bhag. XII. 13. 18 and C.C. Madhya. Ch. 24 sl. 314, quoted from old Scripture *e. g.* 'भक्त्या भागवतं ग्राह्यं न बुद्ध्या न च टीकया' (It is pure devotion that enables us to understand the esoteric meaning of the *Bhagavat*, not intelligence nor annotation.

has, therefore, no right to read the *Bhagavat*." With this, the Lord gave him a severe reproof which brought Devananda to compunction, and he fell down at His Lotus Feet and begged to be forgiven. The Lord advised him to ask pardon of Pandit Srivas at whose feet he had committed the 'Vaishnava-Aparadh' and he acted accordingly. Since then, Kulia has been designated as '*Aparadh-Bhanjaner-Pat*', *i.e.*, the place where the offence against a Vaishnava was pardoned.

Chand Kazi's Opposition to Samkeertana, his Conversion

From this time onwards till His renunciation, the Lord preached His cult of Nama-Samkeertana in important towns and villages through His disciples with the result that thousands of people joined His banner and were re-established in the natural function of their unalloyed souls. The complete success of His Doctrine of Divine Love as well as the charm of His spotless Name and Fame had their repercussions throughout the length and breadth of the country and stirred up the malicious disposition of some of the Pandits of Navadvip, belonging to the anti-devotional school, who brought a charge against Him to Chand Kazi (Maulana Sirajuddin), the then Governor of the city. The Kazi made not only a great violence upon the Vaishnavas, but also profaned the holy propaganda of Nama-Samkeertana by smashing into pieces the *Mridangas* (earthen drums called Khols) of the Samkeertana party, from which the place where the incident occurred is still known as '*Khol-Bhangar-Danga*', some two hundred yards to the north of 'Yoga-Pitha', the Birth-site of Sri Chaitanya Mahaprabhu. Thereupon, in the evening, the Lord took out a huge procession of Nama-Samkeertana in which almost all the citizens of Navadvip joined, each holding a lighted torch. The huge procession composed of three groups under the lead of Thakur Haridas, Advaita Acharya and the Lord Himself with Nityananda Prabhu, took the route along

the Ganges and passed through the villages of Ganganagar, Barkona-ghat and Simulia till it reached the house of the Kazi. Frightened by the huge demonstration and the loud chant of the Holy Name which rent the sky, the Kazi concealed himself inside his house. The Lord sent for the Kazi, accusing him of inhospitality. The Kazi came out and met the Lord Who gave him all assurance of safety.

Secure in that assurance, the Kazi had a long conversation with the Lord about some topics of vital importance. When the Lord asked the Kazi as to why there was slaughter of animals, specially cows and oxen, in his jurisdiction, the Kazi replied that it was enjoined in the Quoran to kill animals for those who are attached to worldly pleasures and not for those who follow the path of abstention. He supported his statement by a reference to Vedic sanctions to which the Lord objected saying, "Cow-killing is strictly prohibited in the Vedas which declare that old oxen, and not cows, are to be sacrificed in order to be revivified and rejuvenated by Vedic Mantras. But such psychic powers are sadly lacking in the Brahmins of Kali-Yuga."

The Lord again enquired as to what made him refrain from carrying on his anti-theistic propaganda, to which the Kazi made no secret of the punishment he received in his sleep in the shape of nail-scratches on his breast at the hands of a grim Lion-faced Human Figure grinding His Teeth and reprimanding him for sacrilegious act, on the very night of the day he broke into pieces 'Mridangas' of the Samkeertana party. He also added that some of his peons, who had been out on the anti-theistic errand, had their beards burnt by meteor-like flame from heaven and some of them, in spite of themselves, had the Names, 'Krishna,' 'Rama' and 'Hari', always coming from their lips as if by spell. The Holy Names of Sri Krishna uttered thrice in this manner purified and melted

the heart of the Kazi who implored the Lord for His mercy, and promised Him to abstain from all further desecrations of His Divine Religion and to punish any delinquents of his community with social ostracism. Moved by the truth beauty and harmony of the Doctrine of the Lord, the Kazi gladly joined the banner of His Universal Religion. The Kazi and his descendants were staunch followers of the Lord for many generations. The tomb of the Kazi is still visible near Sridham Mayapur and is frequently visited by pilgrims as a sacred shrine. The conversion of Chand Kazi not only created a thrilling sensation all over Navadvip but also attracted thousands of unbelievers who flocked to the Lord's banner of Nama-Samkeertana.

The Lord and Sridhara

After converting the Kazi, the Lord with His Samkeertana party passing through the quarters of conch-sellers and the weavers of Navadvip, at last arrived at Sridhara's[4] house situated at the outskirts of the city, and quaffed with great relish a quantity of water from a worn-out and patched-up iron pot, at which poor Sridhara bemoaned his sad lot saying, "I am done for, I am done for." But the Lord showered His choicest blessings upon him with the following remark, "*Vishnu-Bhakti (devotional service to Vishnu) accrues from drinking water that is left by a Vaishnava.*"[5]

The Lord paid another visit to Sridhara's house and asked him the cause of his poverty when others became affluent by worshipping minor gods to which Sridhara gave this prompt reply, "Eating, drinking, merry-making, sleeping, coition and such like sensual pleasures are common factors both in man and animal, both reaping the consequences of their deeds done in this and previous births; but *Haritoshana* (worship of Hari to His pleasure) is the exclusive

4 Vide Pages 26,84 5 Ch. Bhag. Madhya Ch. XXIII. Sl 446.

right of human beings, a right which is only possible for an *Akinchana i. e.,* a man who has dedicated his all to Sri Krishna and is thus bereft of all worldly affinities and acquisitions save and except His Lotus Feet."[6]

The Lord and a Pseudo-Sannyasi

One day, the Lord, accompanied by Nityananda Prabhu, started from Sridham Mayapur for a visit to Santipur, the residence of Sri Advaita Acharya Prabhu. On the way, They met a pseudo-Sannyasi at Lalitapur, a village on the east bank of the Ganges. The Sannyasi, who was a profligate and a drunkard, blessed the Lord to be happy with all sorts of worldly enjoyments. But the Lord summarily discarded them with the following remarks, "Real benediction lies not in the achievement of mundane or celestial happiness which is ephemeral, but in the attainment of eternal Krishna-Prema, which is the Be-all and End-all of human existence. Although mention is made of fruitive actions in the Vedas, "still a man should only perform such daily and occasional duties as are enjoined in the Sciptures, until he is thereby rendered apathetic to them or acquires an unswerving faith in the Transcendental Words and Deeds of the Supreme Lord Sri Krishna."[7] Even a drunken sot or a lecher may attain redemption, if he eschews the atheistic or wicked company for good. But those who deny the existence of the Transcendental Personality of the Supreme Lord Sri Krishna are deprived of His Grace, however erudite or stoic they may be. "Those neophytes who, being thus apathetic to worldly affinities, are willing to cross the ocean of this world and yearn for Sri Krishna's Grace, must refrain from consorting with women and coming in contact with worldly minded people, which is more suicidal to them than swallowing poison. A devotee's character must be free from

6 Ch. Bhag. Madhya. IX. Sl. 224, 225, 235, 236, 240, 241.

7 Bhag. XI. 20. 9.

all blots or blemishes."[8] So saying the Lord and His 'Other Self,' Nityananda Prabhu, left the place in disgust, as it was a hot-bed of corruption and moral leprosy.

The Lord and a Brahmin Lady

Once, when the Lord had just paused for a while after His long dance in Samkeertana or congregational singing in chorus of Krishna-Nama, a Brahmin lady touched, caught hold of and repeatedly took the dust of His Lotus-Feet. This was too much for the Lord to bear. Greatly mortified, the Lord threw Himself into the Ganges and was rescued by Nityananda Prabhu and Thakur Haridas. The Lord spent that night in the house of Sri Vijay Acharya and was brought home next morning by His devotees. By this incident, the Lord teaches us *not to allow others to touch our feet—not to speak of taking our feet-dust—thus assuming ourselves as Vaishnavas who always consider themselves humbler than a blade of grass.*

Deliverance of the Crocodile and the Mohammedan Tailor

Once, a Muni-kumar (son of a Muni), out of childish pranks, dragged from under the water the legs of a Sage who was saying his prayers standing in water. The Sage, out of rage, cursed the boy to be born a crocodile, at which the boy besought the Sage's mercy. The Sage pardoned him and said that he would be delivered by the touch of the Lotus Feet of Sri Krishna Who would soon appear as Sri Gaurasundara. Now the Lord while passing the lake near Godrum happened to touch the crocodile by His Lotus Feet and delivered the crocodile into a beautiful boy who went to his own realm after chanting the glories of the Lord. At another time, the Lord converted a Mohammedan tailor into a great Vaishnava, as the latter used to darn the tattered clothes of Pandit Srivas, His intimate Associate,

8 Mahaprabhu's Words to Sarvabhaum Bhattacharya.

showing thereby that the slightest service to a Vaishnava entitles one to attain the Grace of the Lord.

The Lord and a Pashandi-Padhua

One day, the Lord was chanting the Name 'Gopee' instead of 'Krishna' in His house, when a Pashandi-Padhua, a student of atheistic views, came to Him and not knowing that it was the outcome of unbearable separation-in-Love from Krishna, exhorted Him to say 'Krishna' instead of 'Gopee'. This enkindled in the Lord such a deep passionate unrequited Love for Sri Krishna that, in a frenzied mood, He chased the student with a staff, who took to his heels and reported the matter to his fellow-students who formed a clique, began to scoff at the Lord and even went so far as to threaten Him with assault. This sacrilegious conduct on the part of the students fomented by their professors who were of the same stuff, paved the way for their eternal damnation.

Lord's Calumniators and their Redemption

The chanting of the Holy Name of Sri Krishna transported His devotees with ineffable joy. His All-embracing Doctrine of Divine Love opened the gateway of the Spiritual Realm to one and all without distinction of caste, creed or community, with the exception of professors, students, so-called religionists, elevationists, salvationists and all other unbelievers of the empiric school, who maliciously began to spread evil reports against the Lord. The Lord took cognizance of the fact that they were doomed to destruction, but His unbounded Causeless Mercy came to their rescue. He, therefore, prescribed a desperate remedy for the corroding canker that was eating into their very vitals.

CHAPTER XIII

THE LORD'S SANNYASA AND JOURNEY TO PURI

Finding that the object of His Advent was going to be counteracted by the ungodly conduct and character of the scoffers and pedantic wranglers of Navadvip, the Lord made up His mind to renounce the world. He intimated His intention to Nityananda, Gadadhara and Mukunda, saying that His robe of a recluse would soften their hardened hearts and bring eternal good by inclining them to listen, with due submission and respect, to His sermons. The news of His renunciation spread like wild fire in the city from one end to the other. In vain did He try to console His mother Sachi Devi, His consort Vishnupriya Devi and His beloved followers, Nityananda, Gadadhara, Haridas, Srivas, Mukunda and others. He assured His mother that He had still two more Divine Forms to be manifested through her help: One as the Holy Name and she would be the Tongue, and the Other, the Holy Image and she would be the Earth. One wintry morning they actually found that the Beloved of their hearts had left them, the aged mother and her daughter-in-law bewailing the unbearable separation of the Lord from them. It was, as it were, a bolt from the blue to all of them. They were consoled by a celestial voice which predicted that the Lord would soon be back again in their midst after three or four days, and asked them to engage themselves in Krishna-Keertana. This incident melted and purified the adamantine hearts of the unbelievers who followed the Lord to beg His pardon for the offences committed against Him and His devotees.

Lord's Renunciation of the World

By His renunciation, the Lord teaches that the eternal service of the Supreme Lord Sri Krishna includes the

service of all beings in the universe without exception. When the whole is served, the parts associated with the whole are automatically served. "Just as, by watering at the root of a tree, all its trunk, branches and twigs get enlivened, and just as the senses are nourished by the feeding of the 'Prana' (pneuma or life-energy), so the worship of Achyuta (Sri Krishna) gratifies all other deities who are His different manifestations in different planes."[1] "He who has renounced all sense of mundane obligations and has sought shelter in Mukunda Who is the only Protector of refugees, is absolved from all kinds of debts to gods, sages, creatures, friends and relatives, parents and progenitors, and is not under any obligation to anybody."[2] "From spiritual standpoint, such renunciation aims at the eternal welfare of the people at large in the shape of search after Sri Krishna."[3]

What is Sannyasa (Renunciation)?

The Lord swam across the Ganges to Katoa, a village 24 miles west of Navadvip, and accepted 'Sannyasa' from Kesava Bharati, a monk of the Bharati order, and assumed the Transcendental Name of 'Sri Krishna Chaitanya' (He who awakens Sri Krishna in the hearts of all). The function over, the Lord set out on His pilgrimage to Vrindavana in quest of His Beloved Sri Krishna with these words on His Lips, "I, too, shall cross the terrible and dark ocean of the world by serving the Lotus Feet of Mukunda, the Supreme Lord, as did the sages of yore."[4]

The Lord and Kesava Bharati

For three days and nights the Lord roamed in a state of trance in search of His Beloved Sri Krishna in the land of Radh (modern Burdwan) without food and rest, and was at last induced by Nityananda, His Comrade, to visit the

1. Bhag. Sk. IV, Ch. 31, 14.
2. Bhag., Sk. XI, Ch. 5, 41.
3. Ch. Bhag. Madhya III. 104-105.
4. Bhag. Sk. XI. 23. 57.

house of Sri Advaita Acharya at Santipur where the Lord stayed for ten days, deeply absorbed in the ecstatic joy arising from the chanting of the Holy Name. His mother and His followers of Navadvip, who were at the point of starving themselves to death at His separation, were quickened into life, when they once more found an opportunity of looking at the matchless Beauty of His Divine Face. It does not behove a Sannyasi to pass his days in the midst of his former kith and kin. So, Sachi Devi desired that her Son Nimai might stay at Puri in Orissa, where His beloved followers of Navadvip might have opportunity to meet Him during the annual Car-festival of Lord Jagannath (the Lord of the Universe, the Deity at Puri). Hearing this, the joy of the devotees knew no bounds, but the decree of Providence was inexorable. The appointed day of separation came again. The hearts of all the devotees were burnt with overwhelming sorrow, as the Lord left Santipur for Puri with His six associates *viz.*, Nityananda, Jagadananda, Mukunda, Gadadhara, Govinda and Brahmananda. Travelling through Atisara, Chhatrabhog [4] and Jalesvar, the Lord visited Gopinathjiu at Remuna near Balasore.

The Lord's Wandering in Quest of Sri Krishna

When the Lord arrived at Remuna near Balasore and saw Gopinathjiu, He narrated to His followers the incident of Sri Madhavendra Puri, which He had heard from His Guru, Sri Isvar Puri. Sri Madhavendra Puri was a Vaishnava-monk who was the Guru of Sri Isvar Puri. One day, after making a circuit of the Govardana Hill, he bathed in Govinda-Kunda, sat down under a tree and began to chant the Holy Name of Sri Krishna. He met a Boy who gave him a quantity of milk to drink. On enquiry, he

The Legend of Gopinathjiu, the Kshira-Stealer

4. At Chhatrabhog in 24-Parganas, Sri Chaitanya's Footprint was installed on the 2nd April, 1934 by His Divine Grace Paramahamsa Sri Srimad Bhakti Siddhanta Sarasvati Goswami Thakur.

came to learn that the Lad was a Cow-Boy Who used to convey food to those ascetic-devotees who refrained from begging. That very night, Sri Madhavendra Puri had a dream that the very Boy was Gopal Himself, the Uplifter of Govardhana Hill, installed in yore by king Vajra, the great-grandson of Sri Krishna, on that Hill after Lord Krishna's Ascension to His Own Eternal Realm, Goloka. His servitors, afraid of the non-believers, had removed Him from the Hill to a grove close by, which was pointed out by Gopal Who wanted to be re-installed by Sri Madhavendra Puri, His favourite, who awoke, and with the help of the villagers, installed Gopal on the Govardhana Hill and performed the '*Annakuta*' (hillock of consecrated food of various kinds) ceremony next day. Another night, Gopal told Puri Goswami in a dream that He felt a burning sensation all over His Body through excessive heat, and so he should procure sandalwood from Nilachala to rub Him with its paste that He might be cooled. Thereupon, Puri Goswami set out on his eastern journey and reached Santipur where he met Sri Advaita Acharya. Moved by his devotional fervour, Advaita Acharya got himself initiated by him and became his disciple. Thence he proceeded to Orissa, reached Remuna and saw Gopinathjiu Whose beauty threw him into ecstasies. After singing and dancing, he enquired into the character of the *Bhog* (preparations of food) of Gopinathjiu, and came to learn that twelve earthen potfuls of *Kshira* (frumenty, *i. e.*, inspissated milk with fine rice and sugar) called *Amritakeli* (the cream of nectar) were offered to the Deity every evening. He thought within himself, if he could taste a little of that *Kshira-Prasad*, he could offer the same preparation to his own Gopal. But the longing shamed him and he withdrew to a deserted corner in the market where he began to chant the Holy Name. In the meantime, Gopinathjiu had kept concealed a pot of *Kshira* under the skirt of His garment for Puri Goswami and insisted in dream the priest on giving that *Kshira-Prasad* to the hermit singing in the market

place. The priest awoke and did as he was directed telling Puri Goswami of his dream. Transported with excessive delight, Sri Madhavendra Puri partook of the *Kshira-Prasad* and took, bit by bit, every day the broken pieces of the earthen pot and entered into raptures. For Madhavendra's sake, Gopinathjiu *stole the Kshira* and got the surname of '*Kshira-Chora*' since that day. Bowing to Gopinathjiu, he at once set out on his journey to Puri. Men followed him to do him reverence. Such is the nature of fame that it comes as a veritable Godsend to those who do not hanker after it. For fear of public applause, Puri fled away from Remuna, but fame followed him all the way. He told the story of Gopal to the attendants of Lord Jagannath, and begged sandalwood for Him. He collected a quantity of camphor and sandalwood and obtained passports from the king's ministers. He returned with the articles to Remuna where the servitors of the temple fed him with *Kshira-Prasad*. At the close of the night, he had a dream in which Gopal came and told him to anoint the sandal paste with camphor on the Body of Gopinathjiu, as Gopinath's Body was One and the Same as That of His. Puri Goswami awoke and told the servitors of Gopinathjiu to anoint all the sandal and camphor on Gopinath's Person whereby Gopal would be cooled. The servitors, rejoiced at this, rubbed the sandalwood into paste and anointed Gopinathjiu with it daily.

Puri Goswami's Depth of Devotion

Then said the Lord to Nityananda and other devotees, "Fathomless was the Love of Sri Madhavendra Puri for his Gopal Who thrice blessed him with '*darsana*' in dream. Such is the effect of true love of a devotee that he never thinks of his own sufferings and troubles in the service of his Beloved." Sri Madhavendra Puri attained to the Supreme realisation of Divine Love while reciting the following sloka, "O Lord, Gracious to the lowly! Thou art now in Mathura. When wilt Thou come

to me, my Beloved? My heart runs about in pain of longing to see Thee. What shall I do?" On reciting the sloka, the Lord fell down unconscious on the ground in a trance out of intense Love for Sri Krishna. None but the Three—Sri Radhika, Sri Madhavendra Puri and the Lord— relish the true beauty and significance of the above sloka, the rarest Gem in Transcendental Erotic Poetry. Caressed by Sri Nityananda Prabhu, the Lord now rose up, ran up and down in a transport of Love, His voice choked with emotion, tears streaming down His cheeks and Sattvik symptoms as trembling, perspiration, horripilation, standing still, changing colour, now showing remorse, now grief, now stupor, now pride, now joy, now meekness were seen manifested on His Body. The sloka opened the gate of His Love for Sri Krishna. The servitors of Gopinath were wonder-struck to see the Lord's outpourings of Love and served the Lord with the *Kshira-Prasad.* The Lord spent the night in singing and started for Cuttack next morning, after witnessing the *Mangala-Arati* of Gopinathjiu.

The Legend of Sakshi-Gopal, the Divine Witness

The Lord arrived at Cuttack *via* Jajpur[5], and saw Sakshi-Gopal Whose matchless Beauty threw Him into raptures, and He began His ecstatic dance and song which astonished the servitors of Gopal. The Lord heard the legend of Gopal from Nityananda Prabhu Who related it as follows: Once upon a time, two Brahmins of Vidyanagar (near Rajahmundry) set out on a pilgrimage and after visiting all the shrines of India reached Vrindavana, saw the Lord Gopal and were enraptured with His Beauteous Form. Deeply moved with the service of the younger Brahmin, who left no stone unturned to minister to his comforts and needs in his long journey in a strange land, the old Brahmin

5. At Jajpur in Orissa Sri Chaitanya's Footprint was installed on the 25th Dec, 1930, by His Divine Grace Paramahamsa Sri Srimad Bhakti Siddhanta Sarasvati Goswami Thakur.

promised to marry his daughter to the younger, despite his repeated expressions of disparity in lineage, learning and wealth. Seeing the old Brahmin still obdurate, the younger Brahmin adjured Gopal to bear witness (*Sakshi*) for him in case the elder should break his promise. Thus Gopal, the Holy Image, was made the Witness to their agreement.

The two Brahmins returned to their homes. The old Brahmin disclosed his promise to his kinsfolk who threatened to boycott him should he utter such words again. One day, the younger Brahmin met the old Brahmin in his house and reminded him of his promise he made at Vrindavana. But the old Brahmin, beguiled by his wicked son, pretended forgetfulness; whereupon the younger Brahmin summoned all the villagers including the old Brahmin and his son, and pledged that he could call Gopal from Vrindavana to bear testimony for him, should the parties sign a written deed of agreement to abide by the test to prevent further disputes. To this they all agreed. The old man thought that Gopal would be kind enough to save him from breaking his promise. But his son, an infidel, thought that the Witness in question was an idol in a far off land and would never come to act as such. The younger Brahmin went to Vrindavana and fervently implored Gopal to bear witness for him and save the honour of the two Brahmins. It was not because he sought the hand of the girl betrothed to him, but because it would be a great pity, should the Brahmin degrade himself as a breaker of promise made before the very Lord. He firmly believed that Gopal was not a mere idol but Vrajendranandan Himself (the very Darling of the chief of Vraja) with Spiritual Body, Mind and Senses, One and the Same with Himself. Pleased with the devotional fervour of the younger Brahmin, Gopal followed him on condition that, if he looked behind, He would stop there and cease to follow him farther, that he would hear the jingling of His tinkling anklets as a mark of

His actually following him and that he should offer one seer of cooked rice daily as His *Bhog.* When Gopal reached his village, the young Brahmin thought that he should look behind in order to make sure that Gopal was actually following him and that it would be no harm if Gopal would stay there. He looked behind and so Gopal stopped at the place. He then informed the villagers of the arrival of Gopal. They were greatly amazed at this, rushed to see the Divine Witness and were overwhelmed with joy and astonishment, when they actually beheld Him giving evidence in favour of the younger Brahmin. The old Brahmin solemnized the wedding of his daughter with the bridegroom with great pomp. The two Brahmins, thenceforth, began to serve their Lord with great avidity. The king of the province built a temple for Gopal. Thus Gopal became famous under the name of 'Sakshi-Gopal' (Gopal, the Witness).

The king of Vidyanagar refused to wed his daughter to Purushottama Deva, the then king of Orissa, slighting him for being the sweeper of the Lord Jagannath. The latter defeated the former in battle and got his daughter and *Manikya-Simhasana* (bejewelled throne) in the bargain. He was a great devotee of Lord Jagannath and so entreated Gopal to go to his capital, took Him to Cuttack and installed Him there. The queen of Purushottama Deva adorned the Nose of Gopal with a precious pearl which Gopal demanded from her in a dream. The king dedicated the *Manikya-Simhasana* to the Lord Jagannath as a token of his ardent love for Him.

CHAPTER XIV

THE LORD'S REFUTATION OF EXCLUSIVE MONISM

From Cuttack, the Lord reached Puri with His followers, passing through Bhuvanesvara and the bridge Atharanala. On entering the lofty Temple of Sri Jagannath Deva, as He ran to embrace the Deity out of ecstasy for union after a long separation from His Beloved Sri Krishna, He fell into a trance and was carried in that state by Vasudev Sarvabhaum, who was fortunately present on the spot, to his house. Meanwhile, an incident on the journey had made His followers lag behind: Nityananda Prabhu had broken the *Danda* (single monk-staff) of the Lord into three parts and cast them into a river which accordingly received the name of '*Dandabhanga*' (breaking of staff). The Lord feigning to be annoyed at this incident and separating Himself from the company of Nityananda and other devotees, had reached Puri in advance. On their subsequent arrival at Puri, the devotees met Gopinath Acharya, a disciple of the Lord and brother-in-law of Sarvabhaum Bhattacharya. They learnt from him that the Lord was at the Sarvabhaum's house. They hastened there as fast as their legs could carry them and found the Lord unconscious, lying on the floor. They chanted the Name of Sri Krishna into His Ears which brought the Lord to consciousness in the afternoon, after the trance lasting for three quarters of the day.

The Lord's Arrival at Puri

Sarvabhaum Bhattacharya was the foremost Naiyayik (Logician) of his time and the most erudite scholar of the Monistic School of Sankaracharya. In appreciation of his great scholarship, he was made the Court Pandit of Prataparudra, the powerful independent king of Orissa. Gopinath Acharya, his

The Lord and Vasudev Sarvabhaum

brother-in-law, tried to impress upon him faith in the Divinity of the Lord. But the latter, due to his empiric trend of mind, could not recognise Him as Such. Mistaking the Lord for an ordinary monk and a youthful novice, the great savant expounded to Him the aphorisms of the Brahma-Sutras for a week on the lines of the commentaries of the Impersonalist School of Sankara. The Lord remained mute and silent all the while, as the interpretations of Sarvabhaum went wide of the mark. When Sarvabhaum noticed the indifference of the Lord, he enquired the reasons thereof; whereupon the Lord explained those aphorisms strictly on the basis of pure theism thus:—

The Lord's Discussion with Sarvabhaum

"I understand the aphorisms clearly but am puzzled by your queer commentary. A commentary must elucidate the text, whereas your exposition conceals the text. Sankara's commentary, on which you rely, has not expounded the plain meaning of the aphorisms but has covered them with his fanciful interpretations. He has rejected the primary meaning of the aphorisms and has given a secondary meaning from his imagination. 'Sruti is the chief of all proofs and is the authority on matters purely spiritual'.[1] The primary meaning as given by Sruti can alone carry conviction. According to Sruti, conch-shell and cowdung are considered as pure, although they are bone and dung of animals and are naturally unholy. So, the meaning of the spiritual truth that is set forth in the Vedanta is plain and self-evident. Fanciful interpretations only spoil the sense. The meaning of Vyasa Deva's aphorisms is clear like the sun, but Sankara has enveloped the meaning with the cloud of his imaginary commentary. The Vedas and the Puranas tell us how to discern 'Brahman Who is the

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1. Brahma-Sutra, II. I. 27.

Supreme Lord Himself full of all Powers and yet he describes Him as Formless and Powerless. The Srutis that speak of Him as Impersonal exclude only His material Form but establish His Transcendental Form, Attributes, Pastimes and Realm.'[2]

"From Brahman originates the universe which lives in Him and again merges in Him. The three Attributes of Brahman are that He is Ablative, Instrumental and Locative in relation to the universe.[3] These three Attributes particularise Brahman as Personal. When He cast His glance upon Prakriti (External Cosmic Deluding Potency) before creation, the physical mind and eye could not have then existed. Hence, the Transcendental Brahman has Spiritual Eyes to see and Spiritual Mind to will. The term Brahman means the Perfect Supreme Lord and the Scriptures affirm that Sri Krishna is that Perfect Supreme Lord.[4]

"The meaning of the Vedas is too deep for human understanding. So the Puranas make the sense all clear. The Srutis deny to Brahman material hands and feet, but they declare, 'Brahman sees all, hears prayers, moves swiftly and receives everything.' Therefore, Sruti asserts Brahman to be Personal. It is only a fanciful interpretation, opposed to the plain meaning of the texts, that speaks of Brahman as Formless. How do you call that Brahman Abstract and Formless, Who has the Six Divine Qualities and is Supremely Blissful? How do you say that He is Powerless Who has the three natural Powers, *viz.*, *Chit-Sakti* (Internal Spiritual Potency), *Achit-Sakti* (External Cosmic Potency) and *Jiva-Sakti* (Intermediate or Marginal Potency lying in between *Chit* and *Achit* Potencies)?[5]

2. Svetasvatar Upanishad, III. Sl. 19.
3. Taittiriya Upanishad, III. 1. 1.
4. Bhag. Sk. I, Ch. 3, 28.
5. Svetasvatar Upanishad VI. 8.

"Vishnu's Nature, Form *etc*, are *Sat* (Being), *Chit* (Pure Intelligence) and *Ananda* (Bliss). His Supreme Potency assumes three different Forms in three aspects. In Her *Sat* aspect, the Divine Potency is *Sandhini* (the Energy of Expansion of Entities). In Her *Chit* aspect, She is *Sambit* (the Energy of Self-enlightening Cognition). In Her *Ananda* aspect, She is *Hladini* (the Exhilarating Energy). The *Chit Potency* is the Lord's Internal Inseparable Power. The *Jiva-Potency* is His Tatastha or Intermediate or Marginal Potency, and *Maya* is His External Material Deluding Potency. But all these three Potencies offer devotion to Him in the form of love. The Lord's Six Qualities are only Manifestations of His *Chit* Power. Yet you have the presumption to deny Him such Power? God and Jiva differ as One being the Lord of Maya and the other (Jiva) liable to be enthralled by Maya; and yet you affirm that Jiva is one and the same with God. But in the Geeta,[6] Jiva is recognised as a Potency of God but not God Himself. Where the Upanishads speak of Brahman as One without the second,[7] they mean that the Godhead and the Jiva are identical but not one and the same. There is an eternal relation between Godhead, the '*Saktiman*' (Possessor of Saktis) and Jiva, a *Sakti*, which relation is inconceivable to the human understanding. That the 'Saktiman' is simultaneously distinct and non-distinct from the 'Saktis', *viz.*, Jiva and Maya, is always an intellectual puzzle which is only realisable in the plane of Transcendence by the Jiva. This inconceivable simultaneous distinction and non-distinction of the Jiva from Godhead, *i.e.*, the Doctrine of '*Achintya-Bheda-Bheda*' is applicable to each and every Upanishad-Mantra and is not limited in its application to only some stray Sutras on which Sankara as well as the other Acharyas of Monistic School have based their interpretations.

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6. Ch. VII- 4-5.

7. Svetasvatar, Ch. VI. 11-15.

"Vishnu's Form is composed of *Sat*, *Chit* and *Ananda* and yet you assert that Form to be a transformation of the Mayik Sattva quality? He is to be pitied who denies the Eternal Form of Vishnu. Touch not, behold not that Pashanda (vilifier of Vishnu) doomed to perdition. The Buddhists are atheists for not respecting the Vedas. But Atheism under the garb of a belief in the Vedas as of Sankara's is a worse heresy than Buddhism. Vyasa Deva compiled the aphorisms for the deliverance of *Jivas*, but the impersonalistic interpretation of these aphorisms by the Pantheistic or Monistic School is the cause of eternal damnation.

"Vyasa Deva's aphorisms accept the doctrine of transformation of Potency. Vishnu is incomprehensible but He manifests Himself in the creation by His inconceivable Chit Power. Just as the 'philosopher's stone' produces gold without itself undergoing any change, so Sri Vishnu manifests His Potencies themselves in the forms of the entities such as spiritual, material and Jaiva, without any change in Himself through His inconceivable Power. Objecting to this aphorism as an error of Veda Vyasa, you have set up the theory of 'Vivarta' by a fanciful interpretation. '*Vivarta*' is an error which consists in *Jiva's* mis-identification of his eternal, cognitive, blissful, infinitesimal and real self with his everchanging physical and mental bodies. The creation is not unreal but only changeable and perishable. The sublimest Word '*Pranava*' (ওঁ—Om) being the Image of God is the Supreme Truth. From that '*Pranava*', all the Vedas have derived their origin in this world. The words 'Thou art That' *etc.*, being casual are applied to a *Jiva* and imply that thou art of God and not one and the same with Godhead—thus making a glaring distinction between Godhead and *Jiva*. But you, without minding the '*Pranava*', call these words the supreme truth." Thus the Lord pointed out a hundred and one faults of the fanciful interpretations of the Vedantists of the Advaita School.

The Lord said, "The Vedas assert only three things about Sri Krishna, *viz.*, our Relation to Him, Devotional Practices and Love as the ultimate End of devotion. All the rest attributed to Him are born of fancy. The words of the Vedas are self-evident and should not be interpreted with the help of imagination. But Sankara was not to blame for it. He merely carried out Sri Krishna's Will in expounding *Brahma-Sutras* according to his imaginary atheistical philosophy to delude those who are anti-devotional in spirit. Marvel not, O Sarvabhaum, the Ultimate Goal of human life is unalloyed devotion to Sri Krishna. The Supreme Lord's Attributes are incomprehensible. For, 'such are the Attributes of the Supreme Lord Sri Krishna, that even the unconcerned and passionless self-delighted Atmaramis worship Him with causeless devotion.'"[8] Sarvabhaum explained this sloka in nine different ways; but without touching any of them, the Lord explained it in *eighteen different ways.* Overawed and attracted by the truth, beauty and harmony of the expositions, Sarvabhaum Bhattacharya was fully convinced of the Lord's Divinity, fell prostrate before the Lord and composed, then and there, a few exquisite hymns in praise of Him.

Deliverance of Saravabhum Bhattacharya

The diverse expositions of the Lord filled the heart of Sarvabhaum with reverential awe and wonder. Self-abashed, he thought, "Alas, He is the veritable Sri Krishna. But I have committed a great offence against Him through my ignorance and pride." Penitently he sought refuge in the Lord Who showed to him His Divine Forms, first as Four-Armed Vishnu, and then as Sri Krishna playing on the Flute. This Six-Armed Form of the Lord is still visible in the Temple of Lord Jagannath at Puri (Orissa). At this vision, Saravabhum fell prostrate at the Lotus Feet of the Lord and prayed to Him with the following hymns, "I seek the shelter of the

8. Bhag. Sk. I. Ch. 7 Sl. 10.

Eternal Supreme Lord, the Ocean of Mercy, Who has taken Form as Sri Krishna Chaitanya with the view of teaching the *True Knowledge*, *Yukta-Vairagya* (true asceticism) and *His Own Method of Unalloyed Devotion.*' 'May my mind, like a bee, cling closer and closer to the Lotus Feet of Sri Krishna Chaitanya Who has appeared before us to restore His Own Bhakti-Yoga eclipsed so long by the ruthless hand of time.' 'A touch-stone is not recognised as such unless and until it turns a cast iron into pure gold'"[9]—Sarvabhaum also added.

Next morning, the Lord went to Sri Jagannath's temple and the priest offered Him some Mahaprasad. The Lord hastened to Sarvabhaum's house. Sarvabhaum awoke with the Name 'Krishna', 'Krishna' on his lips, when the Lord presented him with the Mahaprasad. Sarvabhaum at once joyfully and respectfully accepted it after reciting the following verses, though he had not till then bathed, said his morning prayers, nor even cleansed his teeth, because the Grace of the Lord had removed all his stupor and prejudices from his mind. "Respectfully accept Mahaprasad as soon as you are blessed with it, though it may be dry, stale or brought from a distance. In doing so, wait not for a more proper time." "In respecting Mahaprasad, no rule of time or place should be observed; a devotee should respect Mahaprasad, as soon as he gets it."[10] At this, the Lord was delighted and embraced Sarvabhaum in a transport of joy. The Lord said, "To-day have I conquered the three worlds. To-day have I ascended to Vaikuntha. To-day all my wishes are realised, because Sarvabhaum has duly respected Mahaprasad." Turning to Sarvabhaum, the Lord said, "To-day you have taken refuge in Krishna with all your heart. Sri Krishna has showered His mercy on you without any reserve. To-day He has removed your bondage to flesh. To-day you have torn off the meshes of Maya. To-day your heart has

9. C. C. Madhya VI. Sl. 279. 10. Padma Puran.

been made worthy to gain Sri Krishna, because you have duly respected Mahaprasad in defiance of Vedic rites. Those on whom the Supreme Lord, the Absolute Person Sri Krishna, has Mercy, if they unconditionally surrender themselves to His Lotus Feet with all sincerity and frankness, can easily cross over the almost impassable supernatural ocean of delusion, and are not infatuated by Maya into identifying themselves with "I's and my's," of their bodies which are liable to feed the wild dogs and jackals."[11]

Then Sarvabhaum became a staunch disciple of the Lord, attending to nothing but His service only. Ever did he meditate, pray and recite the Name of Sri Krishna Chaitanya, the Son of Sachi, the Fountainhead of all Attributes and Glories.

One day, Sarvabhaum met the Lord, bowed down to Him and recited the following sloka from the *Srimad Bhagavatam* changing the word 'Mukti' into 'Bhakti':—"O Lord," says Brahma to Sri Krishna, "He who lives a life of unreserved submission to Thee with body, mind and words, looking forward with great impatience to the time when Thou wilt be Merciful on him and patiently suffering the evil effects of the deeds done by himself in the past, richly deserves the Grace of Thy Lotus Feet, the Acme of salvation."[12]

The conversion of Sarvabhaum Bhattacharya brought the whole of Orissa to the Lotus Feet of Sri Chaitanya Mahaprabhu. Due to his non-devotional aptitude, Sarvabhaum Bhattacharya could not, at first, recognise Ray Ramananda, a great devotee of the Supreme Lord Sri Krishna, and the then Governor of Vidyanagar. Therefore, when Sri Chaitanya Mahaprabhu was about to start on His way to redeem the people of the South, he supplicated the Lord to meet Ray Ramananda there.

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11. Bhag., II, Ch. 7, 42."

12. Bhag., X, Ch. 14, 8

CHAPTER XV

THE LORD IN SOUTH INDIA, HIS DISCOURSE WITH RAY RAMANANDA

In Southern India, the dearth of pure theism was no less than that in the North, due to the narrow sectarianism and rigid caste rules. To deliver the people of the South from those suicidal prejudices and superstitions, the Lord proceeded with one Kalia Krishnadas on His journey to the South. He saw Alvarnath at Brahmagiri, Kurma Deva at Kurmachalam[1] near Chicacole in Vizag district, where He gave deliverance to a Brahmin named Kurma and a Brahmin leper named Vasudeva. The Lord saw Nrisimha Deva at Simhachalam[2] in the same district. He met Ray Ramananda, the then Governor of Vidyanagar, on the bank of the Godavari, and had a long philosophical discourse with him on the *summum bonum* of human existence and the means of attaining the same. This famous discourse, the brightest self-luminous guiding star in the firmament of Vaishnava Philosophy, has been eternally shining in the *Chaitanya Charitamrita* [3].

Deliverance of Leper Vasudev

When the Lord left Puri for the South, Sarvabhaum Bhattacharya had entreated Him to meet Ray Ramananda on His way. After visiting many shrines at different places, He reached the banks of the Godavari which reminded Him of the Yamuna, and the woodlands on the banks suggested to Him of Vrindavana. He crossed the river, bathed and then sat

The Lord and Ray Ramananda

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1. Sri Chaitanya's Footprints were installed by His Divine Grace Paramahamsa Sri Srimad Bhakti Siddhanta Sarasvati Goswami Thakur at Kurmachalam (Kurma-kshetra) on the 26th and
2. at Simhachalam on the 27th December 1930.
3. Madhya Ch. VIII.

at a short distance from the 'Goshpada Ghat' at Kovur[4] (West Godavari District). While He was occupied in chanting the Holy Name of Sri Krishna, Ray Ramananda arrived in a litter attended by many musicians and Brahmins, for ceremonial bath. Sri Chaitanya Deva, at first sight, knew him to be Ray Ramananda. He longed to meet him, but checked His eagerness. As Ray Ramananda after his bath came up to Him, he was filled with a great wonder as he looked at His Person Which was shining like a hundred suns. He alighted from his litter and fell prostrate before Him. Sri Chaitanya Deva stood up and said, "Rise and chant Sri Krishna's Name." He was eagerly longing to embrace him, yet asked, "Art thou Ray Ramananda?" The reply was, "Yes, I am that slave, a vile Sudra." The Lord embraced him and both sat on the ground in the exuberance of spontaneous outburst of Prema. Both of them, overcome with pure love, began to perspire, weep, tremble with their hair standing on end, and both uttered 'Krishna', 'Krishna' in ecstatic joy.

The Brahmin attendants of Ray Ramananda were amazed at the sight and thought, "This Sannyasi is like Brahman Himself and yet He weeps embracing a Sudra! This Ray Ramananda, a great dignitary, is a profound scholar and of a naturally grave demeanour, and yet he has been transported with delight by the touch of the Sannyasi!" On seeing the strangers, the Lord checked Himself. When both of them regained their composure, the Lord said smilingly, "I heard of you from Sarvabhaum Bhattachaya and he instructed Me to meet you. It is well that I could meet you so easily." Ray replied, "The great Pandit is pleased to own me as his humble servant and is always on the look-out to do me good. It is due to his mercy that

4. Here the Lord's Footprint was established by His Divine Grace Paramahamsa Sri Srimad Bhakti Siddhanta Sarasvati Goswami Thakur on the 29th December 1930.

I see You. My life is, indeed, blessed to-day. You are gracious to touch this vile Sudra, which proves Your mercy and that of Sarvabhaum to this most unworthy person. You are the Supreme Lord Narayana Himself and I am but a servant of the king, a worldly person and a vile Sudra. You did not fear the injunctions of the Vedas in touching me. The Vedas forbid You even to look at me. Your mercy on me makes You perform a forbidden act. You are Godhead Himself. Who knows Your ways? You are Mercy Personified. You have come here to deliver me. O! Saviour of the fallen, such is the habit of the Great, that He deviates from His path to deliver the fallen. 'O Lord, the Saints ever visit the homes of worldly people for compassing their eternal good. There is no other purpose in it'.[5] The hearts of the Brahmins and the other attendants numbering a thousand have been melted by Your 'darsan'. All of them are shouting 'Krishna' 'Hari' and are shedding tears of joy. Your characteristic features show unmistakable signs of Your Divinity and they are never found in a mortal."

The Lord replied, "You are the greatest of the devotees, a *Mahabhagavata*. It is your sight that melted the hearts of all; what to speak of the others, I Myself, a *Mayavadi* (?) Sannyasi, am steeped in the Love of Krishna at your touch. Knowing that My heart is too hard to be melted, Sarvabhaum advised Me to meet you."

While they were praising each other and enjoying the delightful company, a Vaishnava Vedic Brahmin came, bowed unto the Lord and besought Him to accept the alms of food and residence at his house. The Lord accepted the invitation knowing him to be a Vaishnava, and then turning to Ramananda said, "I feel a great pleasure to hear talks

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5. Bhag Sk X. Ch. 8. sl. 4.

on Sri Krishna from your lips. I hope to meet you again." Ray replied, "You have come to save the sinners. But my wicked heart alone has not been purified by Your sight. May I pray for Your stay for a few days for purging my heart of all sins?" Ray Ramananda then made his bow and wended his way with the greatest reluctance. The Lord betook Himself to the house of the Brahmin and the evening approached in the midst of His anxiety.

The Lord was anxiously waiting when Ray Ramananda appeared with a servant. He bowed to the Lord and was received in His embrace. The Two now retired to the seclusion of privacy and began to converse on *Sadhya* (the Goal) and *Sadhana* (the Means). The Lord requested Ray to recite the texts of the Sastras on *Sadhya* and *Sadhana* Ray replied, "Vishnu is pleased with those who observe the duties of *Varnasram.* The Vishnu Puran says, 'Propitiate the Supreme Lord Vishnu by following the prescribed duties of your social rank and fitness. There is no other means of pleasing Him'.* The Lord said, "This is off the point, tell Me something more advanced." Ray answered, "The acme of Sadhana is to offer actions and the fruits thereof to Sri Krishna. 'O son of Kunti! consecrate to Me whatever you do, be it eating, performing the *homa* ceremony, or act of charity or austerity'."[6] The Lord rejected this view also and asked Ray to cite more advanced slokas. Ray replied, "The highest devotion requires one to give up the duties enjoined by the Scriptures. 'He is the greatest of saints or holy men, who, knowing full well the merits and demerits of religious duties, worships Me by giving up the Vedic duties, although they were ordained by Me.'[7] 'Take refuge in Me alone, giving up all socio-religious practices; you will have no cause of grief; I will deliver you from all sins'."[8] This

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* Vishnu Puran III. 8. 8.

6. Geeta Ch. IX 27.

7. Bhag. Sk. XI. 11. 32.

8. Geeta Ch. XVIII. 66.

was also objected to by the Lord, as this too did not touch the issue. Some other higher means should be cited. To this, Ray added that faith mixed with the knowledge of the Brahman is the only means to attain the goal. Brahmins practising devotion with the knowledge of relationship become Vaishnavas. 'A Brahman-realised soul is self-delighted, possesses calm and equitable vision and treats equally all, high or low, rich or poor, due to his extra-mundane vision, and does not grieve nor long for anything mundane. Established in Brahman, he gradually attains true devotion to Myself."[9] The Lord was not satisfied with this, telling Ray Ramananda that this was also outside the issue, and requested him to cite more advanced methods. Ray answered, "Pure devotion unobstructed by the monistic abstract knowledge is the highest form of worship. A person submitting unconditionally at the Divine Feet of Sri Krishna is a true devotee. 'The Supreme Lord Sri Krishna is hard to be won over in this universe, yet He is realised and attained by those who, abandoning the quest of empiric knowledge or knowledge of Abstract Brahman, submit to His Divine Feet, stay at holy places sanctified by Sadhus, listen to recitals of His Leelas by pure devotees and live up to them with body, mind and soul'."[10] On hearing this, the Lord replied, "It is good; but higher stages may be stated." Ray answered, "The highest form of true devotion is Prema-Bhakti or Loving Devotion to Sri Krishna and cited his own verses: "Food and drink are relished so long as there are hunger and thirst. Similarly, with the progress of devotional aptitude, the devotee delights in worshipping his heart's Darling Sri Krishna, not in multifarious ritualistic formalities but in true love alone.'[11] 'Search out a heart inspired with Love for Sri Krishna and if ever you meet such a one, win him

9. Geeta Ch. XVIII. 54.

10. Bhag. Sk. X. 14.3.

11. Jagannath Vallabha Natak.

over, by ardent longing, though it cannot be attained by good deeds through millions of lives".[12] The Lord wanted him to proceed still higher. To this, Ray replied that the Love as that of a servant of Sri Krishna is the highest devotion, and cited verses in support of his view thus:—"When listening only to the Holy Names of the Lord purifies all *Jiva*-souls, what then is left unattained by those who actually serve His Holy Feet'.[13] 'When shall I have the good fortune of declaring myself to be Thy eternal servant, being freed from all selfish desires by Thy unceasing faithful service?'"[14] "Good, but there are methods deeper still. Be pleased to mention them", said the Lord. Ray replied, "Love as that of a friend is the highest form of devotion," and in this connection, he related the glory of the friendship of the cow-boys: "The cow-boys of Vraja had the good fortune to join in the Pastimes of Sri Krishna Who appears to the Jnanis as culmination of felicity in the Brahman, to His servants as the Supreme Object of worship and to deluded persons, as mere Human Child."* The Lord said, "This is good, but say something higher still." Ray continuing said that the highest devotion is parental affection for the Lord, and recited the following passages:—'O Brahmin! what high class meritorious deeds did Nanda perform; and what did the blessed Yasoda do that she was fortunate to suckle Sri Krishna, the Divine Child?'[15] The bliss that Yasoda derived from her Divine Child was never gained by Brahma or Siva or even by Lakshmi though She is always clasped to His bosom'".[16] The Lord said, "This is good no doubt; be pleased to state still higher functions." Ray replied, "The highest form of devotion is conjugal Love for the Supreme Lord Sri Krishna," and cited the following slokas, "What to speak of other women, not even Lakshmi Herself, Who is held in close embrace to His bosom, nor the celestial

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12. Ibid.
13. Bhag. Sk. IX 5.16
14. Yamunacharya's Stotraratna. Sl. 43.
* Bhag. Sk. X. 12. 11.
15. Bhag. X. 8. 46.
16. Bhag. Sk. X. 9. 20.

nymphs, though blooming and odorous like the lotus, were graced with the favour which the Supreme Lord Sri Krishna showed to the Gopees of Vrindavana when in the *Rasa-dance* He clasped their necks with His Arms.'[17] 'In the *Rasa-dance,* Madana-Mohan Himself, clad in yellow robes, wearing garlands of wild flowers and a perpetual sweet smile, appeared, all on a sudden, in the midst of the Gopees who were bewailing His separation'.[18]

" Many are the means of attaining to Sri Krishna, and there are degrees of such attainment," said Ray. He further added and described that the five '*Rasas*' appear in an ascending order of excellence. The chief characteristic and quality of each '*Rasa*' attain maturity and are incorporated in the next. Thus *Santa Rasa* attains perfection in *Dasya, Dasya* in *Sakhya*, *Sakhya* in *Vatsalya* and all four in *Madhura ;* just as the properties of the four elements *viz.* ether, air, fire and water, increasing in an ascending order, are finally found all in the fifth element, the earth. The attainment of Sri Krishna results from Prema, and *Srimad Bhagavatam* says that Sri Krishna submits to the Transcendental Prema. 'O Gopees!' says Sri Krishna, 'devotion to Me is the very Nectar to a *Jiva.* The Love ye have in Me is the only cause that ye have attained unto Me.'[19] 'Sri Krishna's promise remains firm for all time. He always gives a return of our worship exactly in the form in which it is offered'.[20] But He cannot repay the offer of Prema of the damsels of Vraja to the full, and so He remains a debtor to their Love. True, Sri Krishna is the *highest* type of Beauty and Grace, yet the company of the fair milkmaids of Vraja still *further enhances* His splendour and charm. 'Though Sri Krishna is the essence of all beauty, yet He shines more beautiful in the midst of the beaming girls of

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17. Bhag. Sk. X. 47. 60.
18. Bhag, Sk. X. 32. 2.
19. Bhag. Sk. X. 82. 44.
20. Geeta Ch. IV. II

Vraja, even as the emerald set amidst golden-coloured gems.'[21] After listening to these with rapture, the Lord remarked, "This, indeed, is the extreme point of devotion, but please tell Me if there be anything beyond it." Ray was filled with great astonishment. He said that he did not know it before if there was anybody on the face of the earth who could enquire beyond this. He answered, "Of all kinds of Prema, Sri Radha's Love for Sri Krishna is reputed as the highest and ever increasing—so say the Sastras." The Lord was pleased to hear the praise of Sri Radha from Ray and said, "Go on singing. I am delighted to hear your words. A wonderful stream of nectar is flowing from your lips." The Lord, accepting *Madhura Rasa* as the highest form of devotion, asked Ray to describe the Transcendental Love of Sri Radha.

Ray then described the real Forms of Sri Krishna and Sri Radha, and the chief features of *Rasa* and *Prema*. He recited a song of his own composition dilating on the Love of Sri Radha for Sri Krishna. At last he said that the Leela of Sri Radha-Krishna can only be realised by submitting completely to the *Sakhis*, the dearest female attendants of Sri Radha-Krishna in Their secret bower. In practising each of the five '*Rasas*' of *Santa*, *Dasya*, *Sakhya*, *Vatsalya* and *Madhura*, the devotee is to do so by surrendering himself completely to the prime votaries of each *Rasa*. Thus, for example, one who is a natural votary of *Santa Rasa* is to practise his devotion to Sri Krishna as a follower of *Gou* (Cow), *Vetra* (Cane), *Vishana* (Horn), *Venu* (Flute) of Vraja, who are the prime votaries of that *Rasa*. So, in *Dasya Rasa* one has to follow Raktaka, Patraka, Chitraka; in *Sakhya Rasa*, Sridama-Sudama-Vasudama; in *Vatsalya Rasa*, Nanda-Yasoda and others; and in *Madhura Rasa*, Sri Radha and Her youthful milkmaids of Vraja. If, on the other hand, one

21. Bhag. Sk. X. 33. 6.

considers himself or herself to be Nanda-Yasoda, or Sridama-Sudama, or Vraja-Sakhi, or Sri Radha Herself, he is done for, and, instead of getting the eternal service of Sri Krishna, goes to eternal perdition. These natural serving propensities appear spontaneously in the heart of those who submit themselves to the eternal guidance of the respective votaries in Vraja.

Sri Chaitanya Mahaprabhu appeared in the role of a World-Teacher. He delivered His message of Divine Love through the lips of His favourite, Ray Ramananda; for, '*whoever is well-versed in the inner principles of the Supreme Lord Sri Krishna, is the Guru (World-Teacher), be he a Sannyasi, or a Grihastha in Asram or a Brahmin or a Sudra by birth*'. The Lord gave to the world a number of valuable instructions in the form of a dialogue between Himself and Ray Ramananda. They contain in essence the teachings of Sri Gaurasundara. In this famous dialogue, reproduced below, Sri Gaurasundara who is the Ocean of all Rasas acts the part of an enquirer to receive them from the lips of Ray Ramananda, even as the ocean receives again the shower from the clouds which it sends to the sky through evaporation.

Q. 1. Which is the highest of all knowledge?

Ans. Loving devotion to Sri Krishna is the highest knowledge.

Q. 2. What is the highest glory of a *Jiva*?

Ans. To be reputed as the true devotee of Sri Krishna.

Q. 3. What is counted as the greatest wealth among human possessions?

Ans. He is the wealthiest who has Love for Sri Radha-Krishna.

Q. 4. What is the heaviest of all sorrows?

Ans. There is no greater sorrow than separation from a devotee of Sri Krishna.

Q. 5. Who should be considered as truly liberated?

Ans. He is the foremost of the liberated who love Sri Krishna whole-heartedly.

Q. 6. Which is the most natural song of a *Jiva*?

Ans. That which speaks of the Transcendental Amorous Sports of Sri Radha-Krishna is the eternal natural song of the *Jiva*.

Q. 7. What is the highest good for the *Jivas*?

Ans. There is no higher good than the association of a devotee of Sri Krishna.

Q. 8. What is it that all should constantly remember?

Ans. The only things to be remembered are the Names, Forms, Attributes, Associates and Amorous Sports of Sri Radha-Krishna.

Q. 9. What is the highest object of meditation for a *Jiva*?

Ans. The Supreme Object of meditation is the Lotus Feet of Sri Radha-Krishna.

Q. 10. Where should one live, leaving all behind?

Ans. It is in the Glorious Land of Vrindavana where the Transcendental 'Rasa-Leela' is eternally going on.

Q. 11. Which is the sweetest for the ears to hear?

Ans. The Love-Sports of Sri Radha-Krishna are the sweetest and the most relishing to the ears of a *Jiva*.

Q. 12. What is the highest object of worship?

Ans. The highest Object of worship is the Holy Name of the most adorable Divine Couple, Sri Radha-Krishna.

Q. 13. What are the respective destinations of the Salvationists and the Elevationists?

Ans. The Salvationists attain the bodies of inert beings such as stones *etc.*, and the Elevationists, celestial bodies in heaven. Just as the foolish crow which has no taste of relish sucks the bitter Nimba-fruit, while the cuckoo which is appreciative of flavours feeds on the mango-blossoms, so the unfortunate follower of the path of gnosticism chews dry wisdom, while the fortunate devotee quaffs the nectar of Love for Sri Krishna.

The Lord spent ten days happily with Ray Ramananda in sweet discourse about Sri Krishna. One day, the Ray said, "O Lord! be pleased to remove my doubt as to why I saw You first as a Sannyasi and now You appear as 'Syama-Gopa' (Krishna, the Cowherd) enveloped by the lustre of a Golden Figure before You with a Flute in Hand and Eyes ever fickle?" The Lord said, "O Ray, deep is your Love for Sri Krishna. Such is the effect of real Love that, when the true devotee casts his glance upon any object that appears animate or inanimate to a conditioned soul, he sees Sri Krishna manifesting in and through every such object. The object gazed at may be animate or inanimate to a conditioned *Jiva*, but a true devotee does not see its natural or outward form subject to our experiment tending to the gratification of our gross and subtle senses, but sees his adored Deity in everything and every such object in his Deity. 'He is the highest of devotees who beholds the Lord of his adoration in every object and every such object in his adored Lord'".[22] But the Ray said, "Lord, leave Thou Thy tricks. Conceal not Thy True Form from me. Having taken on Thyself the Love and Beauty of Sri Radha, Thou hast descended in this world as Sri Krishna Chaitanya in order to taste Her Love for Thee; but incidentally, Thou hast filled the whole universe with that Love." Then the Lord showed him His real Form in which were blended into One the '*Rasa-Raj*' (Krishna, the Prince of Rasa) and '*Maha-Bhava*' (the Supreme Emotion).

From Vidyanagar, the Lord went on to Mangalagiri [23] in Guntur, Ahobilam in Kurnool and Tirupati in Chittoor

22. Bhag. Sk. XI. 2. 45.

23. At Mangalagiri, where lies the temple of Pana Nrisimha, Sri Chaitanya's Footprint was installed on December 31st, 1930 by His Divine Grace Paramahamsa Sri Srimad Bhakti Siddhanta Sarasvati Goswami Thakur.

districts. He then visited all the shrines of the Tamil territory and also Conjeevaram, Srirangam, Madura, Siyali, Kumbhakonam and Tanjore. He then saw Sri Janardana near Varkala, Sri Ananta-Padmanabha in Trivandrum, Adikesava at the village Tiruvattar, and Kanya-Kumari at Cape Comorin—all in the Travancore State. Thence, He went to Payahsvini and visited many other shrines in South India and North India which are shown in the map on page 188.

The Lord and Venkata Bhatta

At Rangakshetra (Srirangam, near Trichinopoly), the Lord stayed for four months of the rainy season on account of Chaturmasya (four months' observance of devotional rituals) at the house of Venkata Bhatta, a Vaishnava householder belonging to the Ramanujia cult. The Lord's discourse on the 'Fundamental Principles of *Rasa* in *Srimad Bhagavatam*'[24] converted the whole family of Venkata Bhatta from the worship of Sri Lakshmi-Narayana into that of Sri Radha-Krishna. 'Both Sri Krishna and Sri Narayana are, in essence, One and the Same Principle, but in *Rasa* (amours of Love) the Former excels the Latter. Such is the conclusive proof underlying the principle of Rasa'.[25] Be it remembered that Venkata's son, Gopal Bhatta, was the disciple of his uncle Sri Prabodhananda Sarasvati[26] and not of Prakasananda Sarasvati, a single-staffed Sannyasi of the Mayavadi School of Benares. Gopal Bhatta Goswami was one of the six Goswamis of Vrindavana, who compiled the famous Vaishnava Smriti named 'Hari-Bhakti-Vilas'. The Lord visited Sringeri (in Mysore), Udipi (in South Canara), Gokarna (in North

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24. Bhag. Sk. X. 16. 36, and Sk. X. 47. 60.

25. "'Rasa' is that ecstatic principle of concentrated deliciousness that is tasted by Sri Krishna and in sequel reciprocated by the eternally serving individual soul on the plane that transcends mundane thought." (Bh. R. S., D. V., Lahari V. 79).

26. Formerly he was a Tridandi Sannyasi of the Ramanujia cult and the famous author of Sri Chaitanya Chandramrita, Radha-Rasa-Sudhanidhi, Navadvip-Satakam, Vrindavana-Satakam and other works.

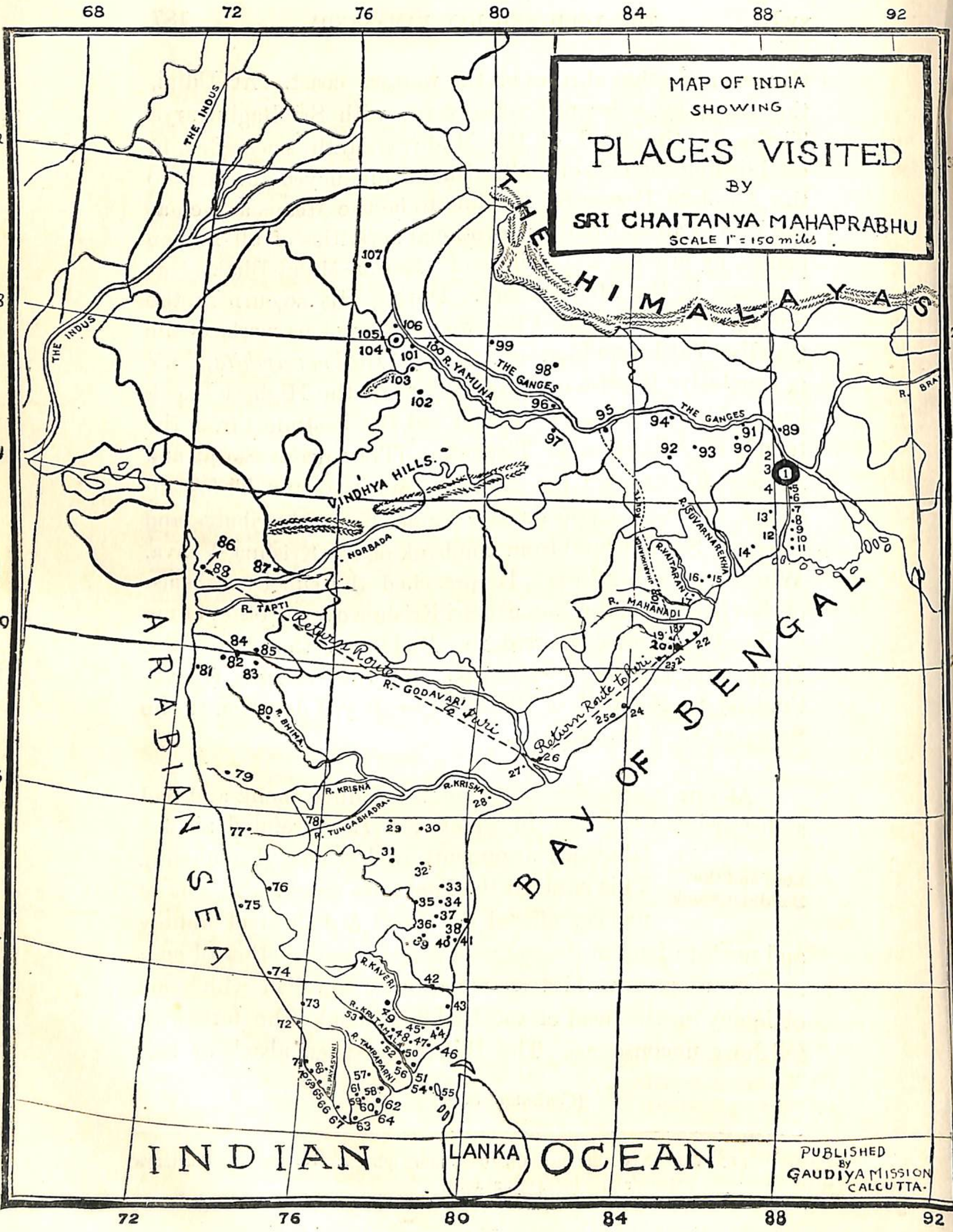
Canara) and other shrines on the western coast. At Udipi, the Lord, by a learned controversy with Sri Raghuvarya Tirtha, [27] the head of the Madhva Math, succeeded in establishing the cult of Sudha-Bhakti (unalloyed devotion) to the Absolute Person Sri Krishna to be the Means as well as the End of all spiritual or devotional activities of all human beings, by proving the futility of 'Karma-Misra-Bhakti' as a means in the Madhva cult. During His sojourn in the South, the Lord procured the two most precious works of the Gaudiya Vaishnava literature, *viz*:—(1) *Brahmasamhita*, Ch.V (a conclusive treatise on the Ontology of the Highest Excellence of Sri Krishna, His Realm and His Pastimes) from the temple of Adikesava at Tiruvattar (Travancore State) and *Krishna-Karnamrita* (an intensely Spiritual and Transcendental Amorous Lyric on the Name, Form, Attributes and Deeds of Sri Krishna) from the bank of the Krishna-Venva. Wherever the Lord went, He preached the super-excellence of the chanting of the Name of Sri Krishna over all other forms of devotion, and converted the Buddhists, the Jains, the Mayavadis (Exclusive Monists) and the Smartas (Elevationists) to the path of Bhakti or unalloyed devotion to the Supreme Lord Sri Krishna.

Lord and the Buddhist Monk

At one place, the Lord met a Buddhist monk and had a discussion with him, in which the Lord refuted all the fallacious arguments of his cult (Buddhism). This enraged the Buddhist monk, who, out of malice, offered the Lord a dishful of unholy and unclean food in the name of Mahaprasad. But all on a sudden, a gigantic bird snatched away the dish which fell obliquely on the head of the Buddhist monk who forthwith fell down unconscious. The Buddhists, taken aback at this

(*Continued in page. 190*)

27. Vide C. C. Madhya Ch. 9 P. 491, 4th Ed. He met Sri Chaitanya Mahaprabhu in 1434 Sakabda.


MAP OF INDIA
SHOWING
PLACES VISITED
BY
SRI CHAITANYA MAHAPRABHU
SCALE 1" = 150 miles
THE HIMALAYAS
THE INDUS
THE INDUS
VINDHYA HILLS
R. YAMUNA
THE GANGES
THE GANGES
NORBADA
R. TAPTI
Return Route
R. GODAVARI
to Puri
Return Route to Puri
R. BHIMA
R. KRISNA
R. KRISNA
R. TUNGABHADRA
R. KAVERI
R. KRITAMALA
R. TAMRAPARNI
R. PAYASVINI
R. SUVARNAREKHA
R. VAITARANI
R. MAHANADI
R. BRA
ARABIAN SEA
BAY OF BENGAL
INDIAN OCEAN
LANKA
PUBLISHED
BY
GAUDIYA MISSION
CALCUTTA.

PLACES VISITED BY SRI CHAITANYA MAHAPRABHU

NORTHERN INDIA

1. Sri Mayapur (Antardwip)
2. Katoa
3. Vidyanagar (in Bengal)
4. Kulia (Town Navadwip)
5. Santipur
6. Jasda
7. Kumarhatta
8. Panihati
9. Barahanagar
10. Athisara
11. Chhatrabhog
12. Pichhalda
13. Tamluk
14. Jaleswar
15. Remuna
16. Bhadrak
17. Jajpur
18. Cuttack
19. Bhubaneswar
20. Kamalpur
21. Puri
22. Konarka
23. Alvarnath

SOUTHERN INDIA

24. Kurmachalam
25. Simhachalam (Jiyar Nrisimha)
26. Vidyanagar (Dist. Godavari)
27. Kovur (Goshpada Ghat)
28. Panaka Nrisimha (Mangalagiri)
29. Mallikarjunatirtha (Srisaila)
30. Ahobilam
31. Panchapsaratirtha (Falgutirtha)
32. Siddhavata
33. Venkatadri
34. Srikalahasti
35. Tirumalayam (Devasthan)
36. Tirupati
37. Sivakanchi (Conjeevaram)
38. Vishnukanchi (Tiruttani)
39. Skandakshetra
40. Pakshitirtha
41. Briddhakolatirtha
42. Briddhakasi (Bridhachalam)
43. Chidambaram (Pitambaram)
44. Siyali
45. Gosamajtirtha
46. Vedaranyam
47. Kumbakonam (Kamakoti)
48. Papanasam
49. Srirangam
50. Tanjore (Sivakshetra)
51. Durbasayanam
52. Madura
53. Rishavaparvata
54. Ramesvaram
55. Dhanuskotitirtha
56. Tilakanchi
57. Amlitala
58. Srivaikuntham
59. Mahendrasaila
60. Navatirupati
61. Tiruchendore
62. Vetapani
63. Kanyakumari
64. Malayaparvata
65. Cheartala
66. Gajendramokshanatirtha
67. Tiruvattar
68. Panagadi
69. Panchapsara Tirtha
70. Thiruvanantapuram (Trivandrum)
71. Janardana
72. Chamtapur
73. Tritakupa
74. Matsyatirtha
75. Udipi
76. Sringeri
77. Gokarnam
78. Rishyamukparvata (Dandakaranya)
79. Kolhapur
80. Pandarpur
81. Dwaipayani (Bombay)
82. Surparaktirtha
83. Kushavartagiri
84. Nasik (Panchabati)
85. Brahmagiri
86. Dhanustirtha
87. Mahismatipur
88. Return Route to Puri Via Vidyanagar & Alvarnath.

NORTHERN INDIA

89. Ramkeli
90. Mandar Hill
91. Kanai Natsala
92. Gaya
93. Rajgiri
94. Punpuntirtha
95. Kasi (Benares)
96. Prayag (Allahabad)
97. Arail
98. Ayodhya (Oudh)
99. Naimisaranya
100. Sorokshetra
101. Mathura
102. Renuka
103. Govardhana Hill
104. Radhakunda and Syamkunda
105. Vrindavana with twelve Groves
106. Seshasayi
107. Kurukshetra
108. Jharikhanda Route (Chhota Nagpur)

Vrindavana. The Lord gyrated about the twelve Groves of Vrindavana, seven of which are on the west bank of the Yamuna and five on the east bank (vide Text page 211).

unforseen retribution, implored the Mercy of the Lord Who asked them to chant the Name of Sri Krishna into the ears of their Guru, which, when done, brought the monk to his senses, and he became a convert to Vaishnavism with all his followers.

The Lord and the Rama-Bhakta of Madura

On one occasion, the Lord met at Madura, a devotee of Sri Ramachandra who was spending his days in great grief at the recollection of Ravana's abduction of Sita Devi, the Consort of Sri Ramachandra. But the Lord consoled him saying that the Divine Entities are inaccessible to mundane beings. Sita Devi is Divine. How could it be possible for the archfiend Ravana, a mortal, to see Her Divine Form, not to speak of touching Her? What he had stolen in the guise of a Sannyasi was only the Maya-Sita, a shadow of the real Sita. A few days after, the Lord convinced the devotee by showing him the very leaflet of the *Kurma Puran* which contained the above episode.

Lord Rescues Kalia Krishnadas from Bhattatharis

There lived in Malabar a gang of itinerant gipsies or, according to some, a class of people of low moral standard known as 'Bhattatharis' who were experts in their infernal witchcrafts. One day, when the Lord arrived there after visiting many a shrine of the west coast, they lured the weak-minded Brahmin Kalia Krishnadas, the Lord's attendant, into being infatuated by a woman belonging to that nefarious cult. The Lord Himself went to their rendezvous and rescued Krishnadas from their terrible grip, despite their armed resistance which brought about their own destruction.

By this, the Lord teaches us that a *Jiva* is endowed with free will which he can abuse or make the best use of. When he is, by the grace of the *Sad-Guru*, in touch with the Supreme Lord Sri Krishna, he makes the best use of his

freedom by rendering devotional service to Him. But when he abuses his freedom, he forgets his relationship with Sri Krishna, and the more he tries to lord it over the phenomena, the more he is distracted from Sri Krishna. The repulsing and the eclipsing forces of Maya are the root causes of his fall from the Lotus Feet of Sri Krishna. Maya thus holds sway over him, inflicting on him Tritapas (threefold afflictions) as punishment, making him rotate through myriads of forms in the orbit of creation, until he is released from the bondage of Maya by the grace of the *Sad-Guru*, to whom he surrenders himself absolutely, and to whose Transcendental Words he listens with rapt attention.[28] Apparent proximity to or remoteness from the Lotus Feet of the Supreme Lord is not an index of the worship of Sri Krishna, which consists in the cultivation of friendly feelings and faculties for the gratification of the Spiritual Senses of Sri Krishna, with a full knowledge of the relationship among tho Lord, himself and the world, and bereft of all other desires of enjoyment and renunciation.

The Lord and the Reciter of the Geeta

At Rangakshetra, the Lord met a Brahmin deeply absorbed in reciting the Geeta with great rapture, heedless of all derisions from outside. Accosted by the Lord as to the reason thereof, the Brahmin replied that, while reading the Geeta under instructions of his Guru, the very vision of the Parthasarathi Krishna holding the reins of the chariot of Arjuna and instructing him all the while transported him with so much delight, that he could not resist the temptation of reciting the Book all through. Thereupon, the Lord commended him with a warm embrace saying, "You are the only eligible person to read the Geeta, as you really understand the true import of the Book."

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28. Bhag, Sk. XI. 2. 37.

CHAPTER XVI

THE LORD IN PURI

On His return to Puri *via* Vidyanagar and Alvarnath after a lapse of two years, the Lord met Nityananda, Jagadananda, Mukunda and Vasudeva Sarvabhaum to whom He gladly made the following remark:—"Lots of Sadhus and holy shrines I visited in the South, but none I saw so ardent and devout Vaishnavas like you all and Ray Ramananda who afforded Me unspeakable delight by his ontological and theological discourses on the unalloyed devotion to Sri Krishna." Sarvabhaum Bhattacharya then arranged Pandit Kasi Misra's garden-house for the Lord's residence and introduced the devotees of Orissa to the Lord, among whom were Pandit Kasi Misra and Ray Bhavananda, father of Ray Ramananda. Paramananda Puri, Govinda (a disciple of Sri Isvar Puri) and Brahmananda Bharati who was made to cast off his skin robe and don ecclesiastical ochre cloth, came to Puri to meet the Lord. The devotees—Nityananda, Mukunda and others—sent Kalia Krishnadas to Bengal to inform the devotees there of the safe arrival of the Lord in Puri.

Lord's Return to Puri

Purushottam Bhattacharya, an intimate comrade of the Lord at Navadvip, unable to bear the sight of the Lord's Sannyasa, renounced the world and assumed the designation of Sri Damodara Svarupa from his Guru, Chaitanyananda, at Benares. His sole intention was to worship Sri Krishna with confidential love; so he did not commit himself to any ceremonial rites of the ecclesiastical order. He was a great erudite scholar in the Vedanta and perfectly dispassionate. His Love for Sri Krishna was so great that he was called the 'Alter Ego' of Sri Chaitanya Mahaprabhu. No book, sloka or religious song was admissible to the Lord which did not stand the

The Lord and Sri Damodara Svarupa

On the 'Hera-Panchami Day'[16] the Lord had a philosophical discourse with His intimate associates like Damodara Svarupa, Pandit Srivas and others on the distinctive characteristics of Lakshmi Devi and the Gopees. Lakshmi Devi serves Her Lord Sri Narayana in Vaikuntha with reverential mood, while the Gopees or the milk-maids of Vraja render their services to Sri Krishna, the only Lord of their hearts, with confidential love. But the Lord expressed His ineffable delight to hear the Super-excellent Qualities of Sri Radhika over those of other Gopees, not to speak of Lakshmi Devi, regarding Her all-round attractive service to Sri Krishna with which She has absolutely captured His Heart. The Lord then pointed out the distinctive features of the unalloyed devotional services of Pandit Srivas and Sri Damodara Svarupa. The former represents Narada in his unalloyed service to Vasudeva in Dvaraka as the Object of Divinity, Reverence and Glory; while the latter representing a pure villager in Vraja ignores the slightest tinge of Lordliness or Divinity of Sri Krishna in his or her unalloyed confidential loving service to Him. In describing the shoreless Ocean of Transcendental Bliss of Vrindavana in comparison with which the vast Ocean of Splendour of Dvaraka or Vaikuntha is but a drop, the Lord cited the sloka from *Brahmasamhita* to convince Pandit Srivas :—"I worship that Transcendental Realm known as Svetadvipa (Vrindavana) where, as loving Consorts, the Gopees, in their unalloyed spiritual essence, render perpetual amorous service to the Supreme Lord Sri Krishna as their only Lover; where every tree is a Divine Purpose Tree, the soil the Purpose Gem; where all water is Nectar, every word a Song, every gait a Dance, the Flute is the favourite Confidante,

Sri Lakshmi Devi and Sri Radhika, Compared

16. Hera-Panchami Day is the fifth day of the bright lunar fortnight following the Car-festival, when Sri Lakshmi Devi starts with a retinue of Her female attendants from Nilchala in conquest of Her Lord Jagannath who overstays in Sundarachala (i.e. Vrindavana).

where effulgence is full of Transcendental Bliss and the supreme Spiritual Entities are all enjoyable and tasty; where numberless milch cows always give oceans of spiritual milk and where there is eternal existence of Transcendental Time, *i.e.*, the 'Eternal Present' without past and future and hence nothing there is subject to decay or destruction even for the space of half a moment. That Realm, Goloka, is known only to a very few Absolute-realised souls in this world."[17]

Gradation of Devotees

The gradation of devotees of the Supreme Lord is as follows according to the degree of their love for the Lord:—The gods in heaven are superior in their love for Sri Vishnu to the common people of the world who show some faith and regard for Him. Indra their king; is superior to them for his love for Upendra (Vamana) Who protects him always from his enemies. Sri Brahma worships with a deeper love Garbhodakasayee Vishnu from Whose Lotus-Navel he derived his origin. Sri Sambhu is superior to Brahmaji in his worship of the Lord Sankarshan (Ananta Deva in Vaikuntha). Sri Prahlad and Sri Ambarish have greater love than even Siva for the Lords Sri Nrisimha Deva and Sri Krishna respectively, for their constant contemplation and all-round services to their Lords. Sri Hanumanji is superior to Prahlad and Ambarish for his unswerving faith, as a servitor in Sri Ramachandra. The Pandavas are superior to Hanumanji for their loving friendship with Sri Krishna Who rendered services to them as Minister, Adviser, Protector, Messenger and Charioteer. The Yadavas in Dvaraka are superior to the Pandavas for their constant company with Sri Krishna, their Kinsman, in their day-to-day worldly affairs such as, conversation, walking, sitting, playing, bathing, eating, drinking, sleeping etc.[18] The Queens

17. Chapter V. Sl. 56.

18. Bhag. IV. 9. 12.

of Dvaraka are superior to the other members of Yadava family for their depth of Love for Sri Krishna. Baladeva-Sankarshan (Krishna's Elder Brother) and Pradyumna (Krishna's Son) stand superior even to the Queens for their depth of Love for Him. Sri Uddhava is superior to all other Yadavas for his fathomless Love for Sri Krishna Who Himself said that he (Uddhava) was dearer to Him even than His Own Self.[19] The milk-maids of Vraja are superior to even Uddhava who expressed his earnest desire to be the Feet-dust of the Vraja-Gopees whose chanting the Holy Names of Sri Krishna purifies the three worlds.[20] Among the Gopees, Sri Radhika, the most Beloved Consort of Sri Krishna, stands Foremost for Her unfathomable depth of Love for Him.[21]

"When shall I be blessed with the causeless Mercy of Sri Radhika imbued with Her wonderful un-precedented and unparalleled Love for Sri Krishna and constant contemplation on Her Lotus Feet as the only Object of my confidential loving service and under Whose benign Guidance and Grace, I shall ever meditate on Sri Krishna adorned with peacock's feather on the crown of His Head, melodious Flute in His Lips and Vaijayanti Garland round His Neck, chant incessantly His Holy Names, worship His Lotus Feet with unflinching devotion and mutter His Eighteen-lettered Supreme Mantra with devotional fervour".[22]

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19. Bhag. XI. 14. 15.
20. Bhag. X. 47. 63.
21. Vide Upadesamitra. Sl. 11; Sikshastaka. Sl. 8 and Bhag X. 30 28.
22. Stababali. 14.

CHAPTER XVII

THE LORD'S INSTRUCTIONS TO GAUDIYA-BHAKTAS

Gaudiya-Bhaktas on the Eve of their Departure from Puri

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The Real Nature of the Holy Name

The Lord said that a Vaishnava householder must always serve Sri Krishna and the Vaishnavas, and incessantly chant the Holy Name of Sri Krishna, and explained the nature of Holy Name as follows: The Name, the Body and the Self of Sri Krishna are all One and the Same with Sri Krishna Himself and there is no difference between Them; all the Three are of the nature of Eternal Bliss. Between His Form and Personality, between His Name and Himself, there is no distinction; whereas, in the case of a mortal, his name, body and personality are quite different from one another. "Sri Krishna's Name is the Wish-Yielding Gem, is Sri Krishna Himself; is 'Chaitanya' or Absolute-Consciousness; is the Embodiment of Divine Rasa; Sri Krishna's Name is the Entire Whole, the Holiest of the Holy, the Eternal, the Unconditioned; Sri Krishna's Name being Transcendental is One and the Same with Sri Krishna Himself."[3] "Sri Krishna's Name, Form, Qualities, Entourage and Realm are all Transcendental and Blissful, and are, therefore, not accessible to mundane human understanding. They manifest themselves automatically to submissive and hence spiritual senses of a Jiva, when he turns to Sri Krishna and renders eternal service to Him with his body, mind and soul under the guidance of a Sad-Guru."[4]

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The Lord then gave a definition of the three grades of Vaishnavas in terms of their chanting the Holy Name of Sri Krishna, *viz.*, (1) One who chants the Name of Sri Krishna

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Three Grades of Vaishnavas and their Special Traits

"A Vaishnava householder must serve these three grades of Vaishnavas in this order,—caressing the first (the good), making obeisance to the second (the better) and serving whole-heartedly with a desire to listen from the third (the best)."[11]

Thus the Lord inspired his associates through His sweet Words of advice and amiable company and bade them farewell with a heavy heart; and the devotees departed with

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8. Bhag. XI. 2. 46.

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10. Bhag. XI. 2. 40.

11. Upadesamrita, Sl. 5.

Sri Lakshmi Devi and Sri Radhika, Compared

On the 'Hera-Panchami Day'[16] the Lord had a philosophical discourse with His intimate associates like Damodara Svarupa, Pandit Srivas and others on the distinctive characteristics of Lakshmi Devi and the Gopees. Lakshmi Devi serves Her Lord Sri Narayana in Vaikuntha with reverential mood, while the Gopees or the milk-maids of Vraja render their services to Sri Krishna, the only Lord of their hearts, with confidential love. But the Lord expressed His ineffable delight to hear the Super-excellent Qualities of Sri Radhika over those of other Gopees, not to speak of Lakshmi Devi, regarding Her all-round attractive service to Sri Krishna with which She has absolutely captured His Heart. The Lord then pointed out the distinctive features of the unalloyed devotional services of Pandit Srivas and Sri Damodara Svarupa. The former represents Narada in his unalloyed service to Vasudeva in Dvaraka as the Object of Divinity, Reverence and Glory; while the latter representing a pure villager in Vraja ignores the slightest tinge of Lordliness or Divinity of Sri Krishna in his or her unalloyed confidential loving service to Him. In describing the shoreless Ocean of Transcendental Bliss of Vrindavana in comparison with which the vast Ocean of Splendour of Dvaraka or Vaikuntha is but a drop, the Lord cited the sloka from *Brahmasamhita* to convince Pandit Srivas :—"I worship that Transcendental Realm known as Svetadvipa (Vrindavana) where, as loving Consorts, the Gopees, in their unalloyed spiritual essence, render perpetual amorous service to the Supreme Lord Sri Krishna as their only Lover; where every tree is a Divine Purpose Tree, the soil the Purpose Gem; where all water is Nectar, every word a Song, every gait a Dance, the Flute is the favourite Confidante,

16. Hera-Panchami Day is the fifth day of the bright lunar fortnight following the Car-festival, when Sri Lakshmi Devi starts with a retinue of Her female attendants from Nilchala in conquest of Her Lord Jagannath who overstays in Sundarachala (i.e. Vrindavana).

where effulgence is full of Transcendental Bliss and the supreme Spiritual Entities are all enjoyable and tasty; where numberless milch cows always give oceans of spiritual milk and where there is eternal existence of Transcendental Time, *i.e.*, the 'Eternal Present' without past and future and hence nothing there is subject to decay or destruction even for the space of half a moment. That Realm, Goloka, is known only to a very few Absolute-realised souls in this world."[17]

Gradation of Devotees

The gradation of devotees of the Supreme Lord is as follows according to the degree of their love for the Lord:—The gods in heaven are superior in their love for Sri Vishnu to the common people of the world who show some faith and regard for Him. Indra their king, is superior to them for his love for Upendra (Vamana) Who protects him always from his enemies. Sri Brahma worships with a deeper love Garbhodakasayee Vishnu from Whose Lotus-Navel he derived his origin. Sri Sambhu is superior to Brahmaji in his worship of the Lord Sankarshan (Ananta Deva in Vaikuntha). Sri Prahlad and Sri Ambarish have greater love than even Siva for the Lords Sri Nrisimha Deva and Sri Krishna respectively, for their constant contemplation and all-round services to their Lords. Sri Hanumanji is superior to Prahlad and Ambarish for his unswerving faith, as a servitor in Sri Ramachandra. The Pandavas are superior to Hanumanji for their loving friendship with Sri Krishna Who rendered services to them as Minister, Adviser, Protector, Messenger and Charioteer. The Yadavas in Dvaraka are superior to the Pandavas for their constant company with Sri Krishna, their Kinsman, in their day-to-day worldly affairs such as, conversation, walking, sitting, playing, bathing, eating, drinking, sleeping etc.[18] The Queens

17. Chapter V. Sl. 56.

18. Bhag. IV. 9. 12.

of Dvaraka are superior to the other members of Yadava family for their depth of Love for Sri Krishna. Baladeva-Sankarshan (Krishna's Elder Brother) and Pradyumna (Krishna's Son) stand superior even to the Queens for their depth of Love for Him. Sri Uddhava is superior to all other Yadavas for his fathomless Love for Sri Krishna Who Himself said that he (Uddhava) was dearer to Him even than His Own Self.[19] The milk-maids of Vraja are superior to even Uddhava who expressed his earnest desire to be the Feet-dust of the Vraja-Gopees whose chanting the Holy Names of Sri Krishna purifies the three worlds.[20] Among the Gopees, Sri Radhika, the most Beloved Consort of Sri Krishna, stands Foremost for Her unfathomable depth of Love for Him.[21]

"When shall I be blessed with the causeless Mercy of Sri Radhika imbued with Her wonderful un-precedented and unparalleled Love for Sri Krishna and constant contemplation on Her Lotus Feet as the only Object of my confidential loving service and under Whose benign Guidance and Grace, I shall ever meditate on Sri Krishna adorned with peacock's feather on the crown of His Head, melodious Flute in His Lips and Vaijayanti Garland round His Neck, chant incessantly His Holy Names, worship His Lotus Feet with unflinching devotion and mutter His Eighteen-lettered Supreme Mantra with devotional fervour".[22]

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19. Bhag. XI. 14. 15.

20. Bhag. X. 47. 63.

21. Vide Upadesamitra. Sl. 11; Sikshastaka. Sl. 8 and Bhag X. 30 28.

22. Stababali. 14.

CHAPTER XVII

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their hearts burning inside for separation and eyes flooded with tears outside, with their slow reluctant strides.

The Lord's Deliverance of Amogha

One day, Sarvabhaum Bhattacharya invited the Lord to take His noon-day meal at his house. Sarvabhaum's wife, an ardent devotee of the Lord, prepared all sorts of delicious food for the Lord within a very short time. The Lord came to dine just in time. The host-couple were all attention to their Divine Guest. But unfortunately an unpleasant event took place. Amogha, the son-in-law of Sarvabhaum, was a Kulin Brahmin but of anti-devotional and spiteful character. The extraordinary loving regard with which the Lord was entertained by his father-in-law was too much for him to bear; and he gave vent to his vile spleen at the sumptuous feeding of the Lord saying, "What a voracious Sannyasi He is!" This disparagement of the Lord by Amogha made the blood of the hosts boil within them, and they poured volumes of curses upon the demented head of their son-in-law. "Let Sathi (their only daughter) forsake her fallen husband at once," exclaimed Sarvabhaum in bitter agony. But Sathi's mother went beyond the ambit of mortal affection when she made the following unprecedented imprecation upon her son-in-law, "Let Sathi be a widow just now," thus vindicating her unique love and affection for the Lord. The effect of such grave offence against the Lord was instantaneous. Amogha was attacked with cholera next morning and was about to breathe his last when the Lord saved him from imminent death. The Lord appeared at his death-bed and remarked, "This Brahmin's heart of thine is by nature pure and simple, and is the proper Seat for Sri Krishna to be placed. Why hast thou seated the Chandala 'Envy' here and thus polluted the holy seat? Get up, Amogha, and say 'Sri Krishna'." Contrition came upon Amogha and he became one of the devout followers of the Lord thenceforward.

CHAPTER XVIII

THE LORD'S JOURNEY TO NORTHERN INDIA

The Lord started for Bengal on the Vijaya-Dasami Day enroute Vrindavana and went up to Ramakeli in the district of Maldaha *via* Panihati, Kumarahatta and Barahanagar. He redeemed the two brothers, Davir-khas and Sakar-mullik, ministers of Hussain Shah, the then Moslem king of Bengal, who have since been known as Sri Rupa and Sri Sanaṭana. The Lord instructed them to proceed to Vrindavana for reclaiming the then extinct shrines and the sites of the Pastimes of Sri Krishna, the Lord of Love. The Lord then retraced His steps to Santipur *via* Kanai-Natsala as advised by Sri Sanatana and predicted by Nrisimhananda Brahmachari of Navadvip. He gave up His idea of proceeding to Vrindavana with such a huge retinue. Instructing Raghunathadas, son of Govardhanadas of Saptagram, to observe *Yukta-Vairagya* (proper use of everything conducive to the service of Sri Krishna) and avoid *Falgu-Vairagya* (pseudo-asceticism), the Lord returned to Puri.

Sri Rupa and Sri Sanatana at Ramakeli

The Lord then set out for Vrindavana through the forest route of Jharikhanda (Chhota-Nagpur and Garjats of Orissa) with a simple-minded Brahmin named Balabhadra Bhattacharya. Throughout the journey across the dense forest, the Lord incessantly chanted the Name of Sri Krishna. The denizens of the forest, seeing His Beautiful Figure and hearing Him chanting the Name, forgot their animal nature and followed Him with a yearning of deep affection, so much so that a tiger kissed a deer under the influence of Divine Love. In this manner, the Lord reached Benares and put up at the house of Tapana Misra for a few days. Thence He went to Mathura where He accepted food cooked and offered to

Lord's Journey through Jharikhanda

Vishnu by one Krishnadas, a Sanodia Brahmin of lower rank, as he happened to be a disciple of Sri Madhavendra Puri.

The Lord's Gyration of Vrindavana and Return

The Lord circumambulated the 'Twelve Groves' [1] of Mathura and Vrindavana, deeply saturated with Love-in-separation from Sri Krishna. He removed the hallucination from the mind of Balabhadra Bhattacharya, when one night, he according to hearsay, had mistaken a fisherman on the Yamuna for Sri Krishna, his boat for the Kaliya-serpent and his lamp for the crest-jewel of its hood. The Lord then left Mathura and returned to Benares *via* Prayag (Allahabad). On the way, the Lord instilled Love for Sri Krishna into a Pathan Prince named Vijli-Khan and his followers, who were afterwards known as the 'Pathan Vaishnavas'. At Prayag, the Lord met Sri Rupa Goswami and his younger brother Vallabh (Anupama) who was a Rama-Bhakta.

Rupa and Anupama meet the Lord

When the Lord reached Prayag, Sri Rupa and his younger brother, Vallabh (afterwards named Anupama by the Lord) bowed down before the Lord with all humility. The Lord embraced them saying, "Sri Krishna has saved you from the foul sink of worldliness in which you were sunk. It is not by studying the four Vedas that one can become My Bhakta. Even a low-caste Chandala can win My Love by his truly submissive faith. To such Bhaktas, I grant My love and accept their love; they are worthy of adoration even like Me.'" Then Sri Rupa made his humble obeisance to the Lord with folded hands, saying, "I offer my prostrated obeisance to the Supreme Lord, Who is Sri Krishna Himself, Who bears the Designation of 'Sri Krishna Chaitanya', Whose Complexion

1. The twelve groves are Madhu, Tala, Kumuda, Vehula, Kamya, Khadira and Vrindavana (on the west of Yamuna), and Bhadra, Vilva, Loha, Bhandira and Mahavana (on the east of Yamuna).

is of molten gold, Whose Quality is that He is the Greatest Munificent Bestower of Grace and Whose Deed is to confer Krishna-Prema on one and all."[2] "I take shelter in the Lotus Feet of Sri Chaitanya Mahaprabhu, Who, out of His infinite Mercy, has redeemed the world steeped in the gloom of ingorance and has intoxicated the people with His own nectarine Bliss of Love." [3]

Then Vallabh Bhatta, the founder of the 'Pushtimarga' School of Vaishnavism, met the Lord Who introduced to him Sri Rupa and Anupama as belonging to low class. Hearing Sri Krishna's Name ceaseless on their lips, Vallabha Bhatta remarked, "Ah! super-exalted is he, be he a 'Svapacha' by birth, on the tip of whose tongue dances Thy Holy Name; for, those who chant Thy Holy Name incessantly did surely perform many austerities and sacrifices and bathed in many sacred pools, are really holy in their conduct and have studied the Vedas thoroughly well".[4] The Lord was delighted to hear it, praised Vallabh Bhatta much and recited the following sloka in rapture, "Wise men honour even a 'Chandala' who has been purified of the sins of his low birth by the blazing fire of pure devotion; while an atheist is not so honoured, even though he is well-versed in the Vedas." "Vain are the high pedigree, scholarship, recitals of the Mantras and austerities in a man who lacks faith in and devotional love for Sri Krishna. As a lifeless doll is dressed up only for a show, so are the virtues of a faithless man void of Krishna-Bhakti utterly futile".[5]

Vallabh Bhatta meets the Lord at Prayag

Vallabh Bhatta got wonder-struck as he perceived the Lord's Fervour, Devotion, Power, Faith and Beauty. He took Him and His followers in a boat to his own house

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2. Vide page 1.
3. Govinda Lilamrita Ch. I. 2.
4. Bhag. III. 33.7.
5. Hari-Bhakti-Sudhodaya Sl. 11, 12

at Arail, a village on the opposite side of the Allahabad Fort. Beholding the sparkling blue waters of the Yamuna, the Lord leaped into the river, overcome by Love. They were all seized with panic and hurriedly pulled Him out of the water. The anxious Bhatta brought Him home, gave Him a fine garment, washed His Feet and honoured the Feet-Wash with his family. The Lord dined at his house and the Leavings of His Dinner were given to Sri Rupa and Krishnadas, the Sanodia Brahmin.

The Lord and Raghupati Upadhyaya

It was now that Raghupati Upadhyaya, a great scholar and Vaishnava of north Behar (Tirhut) came there. He bowed before the Lord Who greeted Upadhyaya saying, "Be thy mind fixed on Sri Krishna." At the request of the Lord, the Upadhyaya recited verses of his own composition describing Sri Krishna's Deeds. "Afflicted with the miseries of the world, some adore Sruti, some Smriti, some Mahabharata; but I adore Nanda, the corridors of whose house are the favourite haunts of his heart's Darling, the Para-Brahman Sri Krishna Himself. The Lord had a transport of love as He listened, and urged the poet to proceeded further. Upadhyaya, marvelled at such Fervour, knew the Lord to be Sri Krishna Himself. The Lord asked, "Upadhyaya! what Form of the Lord do you consider to be the best?" The poet replied, "Syama Form is the best of all Forms." "Which is the best Abode of Syama-Rupa?" asked the Lord. The poet replied, "Mathura is the best of His Abodes." "Which is His best age—boyhood, maturity or adolescence?" asked the Lord. The poet answered, "Adolescence is His best age fit for our meditation." "Which do you think is the best of Rasas?" asked the Lord. Upadhyaya replied, "The Madhura Rasa (Amorous Love) is the highest of all Rasas." The Lord remarked, "Thou hast taught Me the true Love," and then recited Sri Madhavendra Puri's verse embodying the above answers in a choked voice,—"Syama is the best

of all Forms, Mathura is the best of all Abodes, Adolescence is the best age fit for meditation, and Madhura is the highest of all Rasas." In rapture, He embraced Upadhyaya who began to dance in ecstasy.

Then Vallabh Bhatta ferried the Lord across the river Yumuna and landed Him at Prayag. Avoiding the rush of the people, the Lord went to the Dasasvamedh Ghat and there taught Sri Rupa about Sri Krishna's Essence, the path of pure Bhakti, the lore of Divine Emotions and the Sublime conclusions of the *Srimad Bhagavatam.* The Lord infused His Own Power into Sri Rupa's heart in order to make him the World Teacher, a perfect Doctor of Vaishnava Theology.

CHAPTER XIX

SRI RUPA SIKSHA

श्रीचैतन्यमनोऽभीष्टं स्थापितं येन भूतले ।
स्वयं (सोयं) रूपः कदा मह्यं ददाति स्वपदान्तिकम् ॥ १ ॥[1]
आददानस्तृणं दन्तैरिदं याचे पुनः पुनः ।
श्रीमद्रूपपदाम्भोजधूलिः स्यां जन्मजन्मनि ॥ २ ॥[2]

The Lord said, "Listen, O Rupa, I vouchsafe unto you only one drop out of the shoreless unfathomable Ocean of Bhakthi-Rasa in order to give you a smack of it. Behold in the universe the myriads of Jivas that pass through eighty-four lakhs of births. The real nature of the Jiva is an Absolute infinitesimal and quantitatively a hundredth part of a hundreth part of the point of a hair 'सूक्ष्माणामप्यहं जीवः' 'I am the Jiva among the subtlest of beings'.[3] Hence a Jiva is Achintya-Bheda-bheda manifestation of Sri Krishna. "Should the embodied beings be eternal and infinite like Thee, O Lord! they cannot be subordinate to Thee, but if it is otherwise, Thou shalt be their Regulator, for He who is the origin of the Jivas is also their Master; hence those who say that God and the Jiva are equal, know not the true nature of either, and their doctrine is false and vitiated by the theory of illusion.'[4]

Identification of the Jiva-soul

"The Jivas are of two classes, animate and inanimate. Among the animate, there are many varieties such as birds,

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1. "When shall I be blessed with the Lotus Feet of Sri Rupa Goswami Prabhu who has established in the world the super-excellence and glory of Pure Devotion, the desired object of Sri Chaitanya's Heart."

2. "With a blade of grass between my teeth, I fervently pray, time and again, that I may become a particle of the Holy Dust of the Lotus Feet of Sri Rupa Goswami Prabhu, whenever and wherever I may be born."

3. Bhag. XI. 16. 11. 4. Bhag. X. 87. 30.

land animals, aquatic animals, etc. Human beings are only a minority among the land animals. Eliminate the Mlechhas, the Pulindas, the Bauddhas and the Savaras, and from the followers of the Vedas, eliminate half who follow the Vedas by lip only but commit sins condemned by the Vedas, disregarding the function of the soul. Among the religiously-minded other half, many are unduly devoted to Karma. Among the ten million men following the path of Karma, we have but one Jnani valuing the path of Scriptural knowledge and who is, therefore, superior to the Karmi. Among ten million men pursuing Scriptural Knowledge, we find hardly a Mukta, a liberated soul who is, therefore, superior to the Jnani. Among ten million of liberated souls, we meet hardly a devotee of Sri Krishna, because the Bhaktas of Sri Krishna are really passionless and tranquil, while the pseudo-Karmis coveting enjoyment, the pseudo-Jnanis seeking after salvation and the pseudo-Yogis hankering after Siddhi, are constantly perturbed and consequently ever deprived of the Eternal Bliss."[5]

The Lord's Classification of Jivas

"Blessed is he who, in rotating in his cycles of birth and rebirth throughout the fourteen worlds,[6] obtains the seed of the creeper of Bhakti by the Grace of the Guru and Krishna. The Guru's Grace leads to Krishna's Grace, and vice versa. They follow *pari passu* with the good luck of a Jiva. In the role of a gardener, the devotee sows the seed in his heart and begins to water it in the form of hearing and chanting the Holy Name, Rupa etc., of Sri Krishna in the company of Sadhus (Absolute-realized souls). By this, the seed sprouts up, and the creeper transcending

Spiritual Progress of a Krishna-Bhakta

5 Bhag. VI. 14. 5.

6 The fourteen worlds are :—Bhuh, Bhuvah, Svah, Mahah, Jana, Tapah and Satya (the seven upper worlds); Tala, Atala, Vitala, Nitala, Talatala Mahatala and Sutala (the seven nether worlds).

the fourteen worlds (the regions of time, space, and cause and effect) crosses the Viraja (the river of the causal waters which is unperturbed by the triple qualities of Maya and washes off all mundane dross from the mind of Jiva-souls) and Brahma-Loka (haloed region surrounding Vaikuntha) and there being no object of support for the creeper, it reaches Paravyoma or Vaikuntha where Sri Narayana, the Majestic Self of the Supreme Lord Sri Krishna, is the Presiding Deity worshipped by Sri Lakshmi and His devotees in reverential mood. The creeper next enters Goloka-Vrindavana, the highest Region of Bliss, entwines the Lotus Feet of Sri Krishna, the Wish-Yielding Tree, and fructifies into Krishna-Prema eternally tasted by the gardener-devotee. Though thus blessed, he does not refrain from his spiritual practices. He is always careful not to commit any offence against a Vaishnava. He follows Yukta-Vairagya (genuine asceticism) and avoids Falgu-Vairagya (pseudo asceticism). He strictly observes the rules of pure devotional life enjoined by the Scriptures and shuns those that are forbidden. Desires for elevation, salvation and "siddhi," forbidden practices, double-dealing or duplicity, slaughter of animals, avarice, greed of lucre, hunting after self-gratification, name and fame and the four-fold 'Anarthas' or evils[7]—all these are the fundamental impediments that stand in the way of serving the Lotus Feet of Sri Krishna. Keeping himself aloof from all these anti-devotional desires, practices and offences, the gardener devotes himself whole-heartedly to the service of Sri Krishna under the guidance of his Divine Master, and then is he blessed with the taste of the Divine Fruit of Krishna-Prema-Rasa, compared to which the fourfold human pursuits of धर्म (piety) अर्थ (wealth) काम (passion) and मोक्ष

7 (*a*) Forgetfulness of Krishna and self, (*b*) cherishing evil propensities, (*c*) weakness or frailties of heart and (*d*) the tenfold offences against the Holy Name (vide page 31, foot-note) and the true devotees (Vaishnavas).

(salvation) are as worthless as a straw. Hence, Krishna-Prema is the Ultimate Goal of human existence which can only be attained by 'Suddha-Bhakti' (unadulterated devotion).

Criterion of Suddha-Bhakti

The Lord continues thus:—"When a person sits to dine, every morsel of food affords him three things at a time *viz.*, satisfaction, nourishment and appeasement of hunger; so where a person is a genuine devotee, he must be imbued with three things simultaneously, *viz.*, (*a*) a steadfast attachment for Sri Krishna, (*b*) a definite realisation of true nature of Sri Krishna, Jiva and Maya and their inter-relationship and (*c*) a corresponding detachment from all matters or affairs that do not concern Krishna or Krishna-Bhakti."[8]—'Pure devotion, therefore, consists in the devotional culture towards the realisation of Krishna and Krishna-Prema by means of the mind and all the physical senses, aiming at the gratification of the Spiritual Senses of Sri Krishna.' Be it remembered that service to Sri Krishna should be rendered for His Own sake and pleasure. 'It should be free from all other desires and unenveloped by Karma (fruitive action) and Jnana (gnosticism). It should be imbued with the desire of cultivating a friendly feeling for Sri Krishna.'[9] 'The highest form of devotion to Hrishikes, the Lord of all senses, consists in rendering Him services with steadfast attachment by means of all the spiritual senses and fixing on His Lotus Feet the purified mind divested of all mental and physical worldly dross.'[10] 'The Supreme Lord Sri Krishna is '*Adhokshaja*', *i.e.*, He reserves the prerogative of not being exposed or subject to human sense-experience. Hence, the Supreme and fundamental religion consists in the causeless and unhampered devotional service to the Lotus Feet of the

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8. Bhag. Sk. XI. 2. 42. 9. Bh. R. S. P. V. Lahari. I. Sl. 9.
10. Bh. R. S. P. V. Lahari. I. Sl. 10.

Absolute Person Adhokshaja, by which the soul enjoys the Eternal Bliss.'[11] 'Both abstinence from mundane enjoyment and Transcendental Knowledge regarding the Absolute Person automatically spring up in no time in the heart of a devotee from unalloyed devotion to the blessed Lord Vasudeva.'[12] The following are the characteristic features of pure devotion:—(*a*) 'When it is targeted to Me, the Supreme Lord,' says Kapila Deva to Devahuti, 'it does not seek any fruit in return, and (*b*) it is free from all desires of self-enjoyment, pseudo-asceticism and dry gnosticism'.[13] 'My devotees are such that they do not accept anything but unreserved whole-hearted eternal service to Me, even if they are offered equal Habitat with Me, equal Lordliness, equal Form, Vicinity to Me and Oneness with Me.'[14] 'So long as the heart is obsessed by the fiendish desires of self-enjoyment and salvation, how can there develop the felicity of pure devotional aptitude?'[15]

Grades of Sadhan-Bhakti

The Lord then described the grades of Sadhan-Bhakti. From Sadhan-Bhakti (the culture of pure Bhakti through regulations) sprouts up *Rati* (permanent seed of Love). When Rati is deepened, it becomes Love or *Prema*. When Prema is intensified, it develops and takes the forms of 'Sneha' (affection growing from melting of the heart), *Mana* (loving sensitiveness), *Pranaya* (intimacy), *Raga* (attachment), *Anuraga* (passionate attachment), *Bhava* (dawning of Love) and *Mahabhava* (highest pitch or culmination of Divine Love). The forms of Prema mixed with the ingredients such as (1) *Bibhava* (that which imparts relish to nascent Love), (2) *Anubhava* (concomitant phases of Divine Emotions), (3) *Sattvik* (Transcendental Emotions) and (4) *Byabhi-*

11. Bhag. Sk. I. 2. 6.
12. Bhag. Sk. I. 2. 7.
13. Bhag. Sk. III. 29. 12.
14. Bhag. Sk. III. 29. 13.
15. Bh. R. S. P. V. Lahari. II. Sl. 15.

chari (extensive Divine Emotions) become a wonderfully delicious nectar called '*Rasa*.' There are fivefold *Rasas* among the fivefold servitors of Sri Krishna. The Supreme Lord Sri Krishna is the '*Akhilarasamrita-Sindhu*', *i.e.*, the Ocean of all Nectarine Rasas. There are twelve kinds of Rasas. According to the degree and depth in the nature of passionate attachment, *Krishna-Prema-Rasa* assumes five forms, *viz.*, *Santa-Rasa* (neutral or quiet mood), *Dasya-Rasa* (serving mood), *Sakhya-Rasa* (friendly mood), *Vatsalya-Rasa* (parental mood) and *Madhura-Rasa* (erotic mood). These are called the five primary *Rasas*, while there are seven secondary *Rasas viz.*, *Hasya* (comic), *Adbhuta* (grotesque), *Veera* (heroic), *Karuna* (pathetic) *Raudra* (furious), *Bhayanaka* (horrible) and *Bibhatsa* (loathsome). 'Devoting the soul's mind exclusively to Me and Me alone, bereft of all other thirsts for enjoyment and renunciation is the characteristic feature of a Santa-Bhakta.'[16] Among the *Santa-Bhaktas*, are the nine sages (Mahabhagavatas) known as 'Nava-Yogendra'[17] and the 'Chatuhsana' *viz.*, Sanaka, Sanatana, Sanandana and Sanat Kumara. The *Dasya-Bhaktas* are Raktaka, Patraka and Chitraka in Vraja and Daruka and others in Dvaraka, Hanuman in Ayodhya, Nanda (different from Nanda, father of Krishna), Sunanda and others in Vaikuntha. The *Sakhya-Bhaktas* are Sridama, Sudama, Basudama, Subala, Balabhadra, Devaprastha and others in Vraja, Vibheeshana in Ayodhya and Bheema and Arjuna in Dvaraka. The *Vatsalya-Bhaktas* are Nanda and Yasoda in Vraja, and Vasudeva and Devaki in Mathura and Dvaraka. The *Madhura-Bhaktas* are the Gopees in Vraja, the Queens in Dvaraka and Lakshmis in Vaikuntha with Dasya-rasa predominating. This *Krishna-Rati* is twofold *viz.*, (*a*) *Kevala* (unmixed, *i. e.*, free from any

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16. Bhag. Sk. XI. 19.36.

17. The Nava-Yogendras are Kavi, Habih, Antariksha, Prabudha, Pippalayana, Abeirhotra, Drumila, Chamasa and Karabhaiana.

consciousness of His Majestic Godhood) as in Vraja, and (*b*) *Aischarya-Misra*, (mixed with the consciousness of His Majesty) in Mathura, Dvaraka and Vaikuntha.

"Love is stunted where the sense of majesty predominates. But *Kevala* or pure Love ignores His Majesty, and if He reveals His Majesty, it (pure Love) disowns its loving connection with Him."[18]

Five Rasas Explained

Steadfast attachment for Sri Krishna and freedom from all mundane thirst are the two characteristics of a *Santa-Bhakta*. 'Those who are attached to Sri Krishna with a single-minded devotion are free from apprehension, because they look upon the highest heaven and the lowest hell and even Moksha (salvation)with an eye of equality."[19] But a *Santa-Bhakta* is devoid of reciprocal relationship with Sri Krishna Himself. He is endowed with the knowledge of Him as Para-Brahman-Paramatma. A *Dasya-Bhakta* constantly gratifies Sri Krishna by rendering Him service with a *sense of reverence.* Dasya-Rasa has the quality of Santa-Rasa *plus service.* Sakhya-Rasa has the qualities of Santa and Dasya-Rasas *plus intimate confidence* in Sri Krishna. The fundamental feature of Sakhya-Rasa is free comradeship *without any feeling of reverence or awe.* Vatsalya-Rasa possesses the qualities of Santa, Dasya and Sakhya-Rasas *plus tenderness* of parental affection which in its excess leads to chiding and chastisement. Such a devotee of Sri Krishna considers himself or herself as the parent and Krishna as his or her ward and protege. His or her service to Sri Krishna takes the form of parental care and affection. In the Madhura-Rasa all the above four qualities of Santa, Dasya, Sakhya and Vatsalya-Rasas are present in a superabundant measure; and in addition to them, the votary serves Sri Krishna by *offering her perfect spiritual body* for the

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18. Bhag. Sk. X 8.45. (Bhag. Sk. X 9.14, Bhag. Sk. X. 30.36-381.

19. Bhag. Sk. VI. 17. 28.

gratification of His Transcendental Senses. Here all the five qualities are fully present. Just as in the case of the five elements (ether, air, fire, water and earth), the properties of the first four are present in the fifth, so all the four qualities of the above fourfold Rasas find their syntheses and consummation in the *Madhura-Rasa* which possesses the most wonderful deliciousness. By the Grace of Sri Krishna, even the most unpromising can reach the farthest shore of the ocean of Bhakti-Rasa."

So saying, the Lord directed Sri Rupa to proceed to Vrindavana, thence to Gaud-Desa (Bengal) and thence to meet Him at Puri. The Lord embraced Sri Rupa Goswami and he fell into an ecstatic swoon. Next morning, the Lord started for Benares, and Sri Rupa Goswami and his brother Anupama set out for Vrindavana.

CHAPTER XX

SRI SANATANA SIKSHA

वैराग्ययुग् भक्तिरसं प्रयत्नैरपाययन्मामनभीप्सुमन्धम् ।
कृपाम्बुधिर्यः परदुःखदुःखी सनातनं तं प्रभुमाश्रयामि ॥[1]

Arrived at Benares, the Lord stayed at the house of Chandrasekhar and dined at the house of Tapan Misra on his special request. All the good people of Benares met the Lord at the house of Chandrasekhar. Sri Sanatana Goswami having made good his escape from the prison at Gaud, the then capital of Bengal, by bribing the Moslem jailor with seven thousand mohurs, hastened to Benares to meet the Lord, the Object of his Love, on receipt of Sri Rupa's letter. On his way, he and his attendant Isan had to encounter a good deal of obstacles at the hands of the robbers at the Patra-hills in Hazaribagh district. Released from their hands, Sri Sanatana dissociated himself from the company of Isan, who was the root-cause of these troubles as he had eight gold mohurs with him. On arrival at Benares in the garb of a Darves (a Mohammedan Faquir), he could not be recognised by Chandrasekhar until made known to the latter by the Lord Himself Who welcomed Sri Sanatana with a loving embrace. Sanatana with all humility befitting a Vaishnava besought the Lord saying, "Touch me not, O Lord! I am, indeed, a vile wretch." The Lord replied, "I touch thee to purify Myself. Through the power of thy loving devotion, thou canst sanctify the whole universe.

Lord's Meeting with Sanatana

1. I take absolute shelter at the Lotus Feet of Sri Sanatana Goswami Prabhu who is the Ocean of Mercy, Whose heart melts at the sufferings of Jivas and Who, out of his infinite causeless mercy, has taken keen interest in making me drink the nectarine milk of Divine Love coupled with Yukta-Vairagya, though unwilling and blinded as I am by ignorance.

A Bhagavata like thee is the very embodiment of Sri Krishna's holy shrine. Thou sanctifiest the shrines by the presence of Sri Krishna dwelling in thy heart."[2] 'One versed in the four Vedas without any devotional aptitude is not so dear to Me as a Svapacha worshipping Me with ardent devotion. Due honour must be offered to him and talks on Hari must be heard from him. He is to be adored like Me.'[3] 'I hold a Svapacha to be far superior to a Brahmin having a dozen merits but averse to the worship of the Lotus Feet of the Lotus-Naveled Vishnu, because the former has consecrated his body, mind and words, and all his wealth and activities to the service of the Supreme Lord Vishnu and thus purified his life with his clan; while the latter of high lineage and esteem cannot do so because of his non-devotional aptitude to the Supreme Lord Vishnu.'[4] 'By seeing, touching and praising a Bhakta like thee all My senses are gratified; for, the delight of the eye-sight culminates in the darsan of a devotee like thee, the joy of having a body culminates in the touch of the sacred body of a devotee like thee and the satisfaction of the tongue culminates in chanting the glories of a devotee like thee. Truly a Bhagavata like thee is the rarest of all in this world.'[5] The Lord continued, "Listen, O Sanatana! Sri Krishna, the Saviour of the fallen and Ocean of Mercy, has delivered thee from the worst hell of the world". Sanatana submitted, "I know not Krishna. It is Thy Grace that has worked out my deliverance." Then the Lord introduced Sanatana to Tapan Misra and Chandrasekhar. He asked Sanatana to shave himself, and Chandrasekhar to give him a new pair of garments which Sanatana refused to accept. The Lord was pleased with his strict indifference to worldly things but cast a glance at his

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2. Bhag. Sk. I. 13. 10.

3. Mahaprabhu's word culled from ancient lore.

4. Bhag. Sk. VII. 9. 10. 5. Hari-Bhakti-Sudhodaya. Ch. XIII. Sl. 2.

costly blanket (made in Bhutan), whereupon, Sanatana knowing the Lord's intention exchanged it for a tattered quilt of a Bengali mendicant. The Lord remarked, "Sanatana! Sri Krishna has delivered thee from worldly attachment. He cannot have left a remnant of that in thee. No good physician leaves uncured the last remnant of the disease he treats".[6] Sanatana replied, "He who has released me from worldly attachment has also cured now this last remnant of worldliness in me". Sanatana continued, "Being born low and mixing with vile companions, a fallen wretch like me wasted all his life immersed in the foul sink of worldliness. As Thou hast graciously saved me, tell me, O Lord, what my duties are? Who am I? Why are the three kinds of afflictions oppressing me? I know not what will do me eternal good. I know not even how to ask as to what 'Sadhya' and 'Sadhana' are. Be pleased to unfold all these truths to me". The Lord replied, "O Sanatana! full is the Krishna's Grace upon thee. Thou knowest all the truths and are not subject to the three-fold afflictions. It is the nature of Sadhus to enquire about what they already know, only to be more confirmed in it. Thou indeed art the proper agent for preaching the doctrine of Bhakti".

The Lord's Teachings to Sri Sanatana

Then the Lord taught Sanatana all the inner truths of the Vaishnava theology which is known as 'Sri Sanatana Siksha'. It consists of:—(I) The true conception of a Jiva-soul and the Absolute Entity Sri Krishna:—The Jiva-soul is the eternal servant of Sri Krishna. He is the Tatastha Potency of Sri Krishna and is the manifestation both distinct and non-distinct from Him, related to Him like the rays to the sun or sparks to the fire. He is distinct in the sense that Sri Krishna is the Infinite Absolute Entity, whereas he is the infinitesimal Absolute or the spiritual atomic part of the

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6. Bhag. Sk. VI. 9. 49.

Absolute as is the ray of the sun distinct from the sun itself. He is non-distinct or identical with Krishna in the sense that both Krishna and he are of the same essence, *i.e.*, 'Sat-Chit-Ananda' (Being-Intelligence-Bliss).

(II) The relationship between the Absolute Entity, and the Jiva and the world is known as '*Achintya-Bheda-bheda*'.

(III) The threefold Potency of the Supreme Lord Sri Krishna are *Chit-Sakti* (Internal Spiritual Potency), *Achit-Sakti* (External deluding Material Potency) and *Jiva-Sakti* (Tatastha or Intermediate Potency).

(IV) The two kinds of Jivas, *viz.*, (*a*) the free soul, *i.e*, the soul free from the bondage of the triple qualities of Maya and (*b*) the fallen or conditioned soul, *i.e.*, the soul enthralled by the triple qualities of Maya.

(V) The means of liberation from the bondage of Maya which consists in submissive listening to:—(1) the Sad-Guru (the Absolute-realized Soul as Guide), (2) the Scriptures, especially *Srimad Bhagavatam*, the authoritative undisputable commentary of the Vedanta-Sutras and (3) the Chaitya-Guru (the Indwelling Monitor). These Three Entities are the Manifestations of the Supreme Lord Sri Krishna for imparting to the Jiva-soul the real knowledge that Sri Krishna is the only Supreme Godhead and the only Object of worship, when he forgets Him under the spell of Maya.

(VI) The authenticity of the Self-revealed Vedas regarding the Supreme Lord Sri Krishna as the only Object of worship. The Vedas declare the three Principles, *viz.*, (1) The Object of Relationship is Sri Krishna, (2) the Means of attaining the Ultimate End is Krishna-Bhakti and (3) the Ultimate End is Krishna-Prema.

The Lord illustrated Bhakti as the *only Means* by a parable. A Sarvajna (omniscient person) visits a poor man and tells him that his deceased father has left him a legacy of immense wealth which lies buried within the precincts of his premises. Should he dig on the south, he will not find the treasure; on the contrary, hornets and wasps would attack him. Should he dig on the west, he will not find it, but a gnome-guard would stand in his way. Should he dig on the north, he will not find it, on the other hand, a huge python would swallow him up. But should he dig a little on the east, the vessel of immense treasure will be easily discovered. The poor man does as he is told and finds his paternal property long wished for. With the possession of the wealth, his worldly miseries disappears. Similarly, the Sastras assert that leaving aside the south, *i.e.*, Karma or action, the west, *i.e.*, Yoga or austerity, and the north, *i.e.*, Jnana or abstract knowledge, one can attain Sri Krishna by the path of Bhakti, the right royal road of devotion in the east. Hence, Karma, Yoga and Jnana form no integral part of Bhakti. "O Uddhava! no amount of severe austerities, knowledge of elements, performance of ceremonial rites, study of the Vedas, asceticism or renunciation is so competent to please Me as unadulterated devotion to Me. I, Who am the most Beloved of the Sadhus, am attainable by firm faith and unflinching devotion. Steadfast devotion to Me sanctifies even the untouchable Svapacha from his low birth."[7] Hence, devotional faith is the only means of attaining Love for Sri Krishna. As at the incoming of wealth pleasure is ensured and poverty disappears, so pure Bhakti enkindles Love for Sri Krishna, and freedom from the bondage of Maya is automatically effected. Hence, the direct fruit of Love is neither cessation of poverty nor cessation of re-birth but the positive realisation of Eternal Bliss Which is Divine Love.

The Parable of Sarvajna

7. Bhag. Sk. XI. 14. 20. 21.

This is the highest End of human existence. " The Vedas in their Karma-kanda aim at Me through socio-religious duties; in their Devata-kanda declare Me as the Supreme Lord through the Mantras (words of incantation); and in their Jnana-kanda, establish Me as the Ultimate Brahman through abstract knowledge. But nobody knows the true meanings of the Vedas except I. The Srutis by prescribing sacrificial rites represent Me as the Lord of all sacrifices; and by argument determine My Existence in the universe as the All-Pervading Paramatma and the existence of the universe in Me. Hence nothing can exist independent of Me".[8]

(VII) Sri Krishna's *Svarupa* or Sri Krishna 'as He is' is '*Vrajendra-Nandan*' Himself, *i.e.*, the Son of the Chief of Vraja. He is the Supreme Entity without a second, the Beginningless yet the Beginning of all beginnings, the Fountainhead of all causes; He is the '*Akhila-rasamrita-Murti*', *i.e.*, the Embodiment of the Nectarine Ocean of all Rasas as well as the Chief Enjoyer of all Rasas; He is the All-Beautiful, ever in the Budding Prime of Youth, *i.e.*, Eternal Adolescent, the Embodiment of All-Being-Intelligence-Bliss, the All-Powerful Omniscient and Omnipresent Absolute Entity, the Supreme Lord of all lords, the Supreme Enjoyer of all entities whose Eternal Abode is Goloka. " The theologians who have unravelled all mysteries in connection with the Supreme Lord Sri Krishna declare that the Same Fundamental Principle Who is without a second is called Brahman, Paramatma and Bhagavan, according as He manifests Himself to those who seek Him through the different paths of Jnana, Yoga and Bhakti, respectively."[9] So Brahman is the Imperfect Impersonal Aspect (External Effulgence) of Sri Krishna and is the Ultimate Goal of the Jnanis.[10] Paramatma, the Partial

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8. Bhag. Sk. XI. 21. 42, 43. 9. Bhag. Sk. I. 2. 11.

10. Brahma-Samhita, Ch. V. Sl. 40

Immanent Aspect of Sri Krishna is the Indwelling Monitor of the universe and the Jivas, and is the Ultimate Goal of the Yogis.[11] "Know thou this Sri Krishna, the Spiritual Essence of all spiritual entities, to be the Supreme Soul, Paramatma-Bhagavan ; yet He manifests Himself on the mundane plane for the good of the world through the agency of His Yoga-Maya as a Human Being though *Entirely Spiritual*."[12] " Bhagavan Sri Krishna is *the Fullest Aspect of the Supreme Principle.* He is the Sole-Stay of the Brahman, the Source of the Paramatma and the Ultimate Goal of the Bhaktas."[13]

(VIII) The threefold Forms of Sri Krishna are :—

(*A*) The Svayam-Rupa (His Eternal Form as He is)

(*B*) The Tadekatma-Rupa (His other Forms of His Own Self).

(*C*) The Avesa-Rupa (His Entranced Forms)

(A) The Svayam-Rupa is twofold *viz.*, (1) Svayam-Rupa (Sri Krishna as He is, *i.e.*, as Vrajendra Nandan in Vraja with the Ego and Attire of a Cow-Boy) and (2) Svayam-Prakas (Sri Krishna as He manifests Himself). Svayam-Prakas is twofold, *viz.*, (*a*) Prabhav-Prakas (Manifested Forms of Lordliness) and (*b*) Vaibhav-Prakas (Manifested Forms of Extensions). As Prabhav-Prakas, Sri Krishna appears in the Rasa-dance with every Gopee in Vraja and in the marriage with every Queen in Dvaraka. As Vaibhav-Prakas, Sri Krishna appears as Balaram Who is identical with Him in all respects including the Ego as a Cow-Boy except the colour. This Balaram appears also in Mathura and Dvaraka as Devaki-Nandan Vasudeva, sometimes as (*i*) Two-Armed when He is designated as Vaibhav-prakas and (*ii*) sometimes as Four-Armed when He

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11. Geeta Ch. X. 42.
12. Bhag. Sk. X. 14. 55.
13. Bhag. Sk. V. 12. 11.

is designated as Prabhav-Vilas. The Beauty, Sweetness, Divinity, Pastimes etc., of Svayam-Rupa Krishna with Attire and Ego of a Cow-Boy attracts even Vasudeva (Two-Armed or Four-Armed) Who identifies Himself as Kshatriya with Princely Attire.[14] The Four-Armed Vasudeva as Prabhav-Vilas extends Himself as (1) Vasudeva (2) Sankarshan, (3) Pradyumna and (4) Aniruddha, Who are the Supreme Lords of Dvaraka, Their Eternal Abode. These Four are known as Adi-Chaturvyuha.

(B) Tadekatma-Rupa is He Who is identical with Svayam-Rupa Sri Krishna, but appears to differ in Form, Ego and Shape from Him. Tadekatma-Rupa is twofold, *viz.*, (I) Vilas and (II) Svamsa. (I) Vilas is twofold, *viz.*, (*a*) Prabhav-Vilas (Sportive Forms of Lordliness) and (*b*) Vaibhav-Vilas (Sportive Forms of Extension.) The fourfold Forms of Prabhav-Vilas or Adi-Chaturvyuha have been mentioned above in (*ii*). This Adi-Chaturvyuha is the Source of the Dvitiya-Chaturvyuha in Vaikuntha, *viz.*, (1) Vasudeva (Narayana), (2) Sankarshan (3) Pradyumna and (4) Aniruddha, Who have extended Themselves into twenty Forms Who are designated as Vaibhav-Vilas. Each of the Dvitiya-Chaturvyuha having three Prakas-Vigrahas and two Vilas-Vigrahas with Their respective Forms and Weapons are as follows:—

A. The Prakas-Vigrahas of the Dvitiya-Chaturvyuha are:-

(I) of Vasudeva—

1. Kesava (the Presiding Deity of the month of Agrahayan).
2. Narayana (the Presiding Deity of Poush).
3. Madhava (the Presiding Deity of Magh).

14. Lalita Madhava. Act. VIII. Sl. 28.

(II) of Sankarshan—

1. Govinda[15] (the Presiding Deity of Falgoon).
2. Vishnu (the Presiding Deity of Chaitra).
3. Madhusudana (the Presiding Deity of Vaisakh).

(III) of Pradyumna—

1. Trivikrama (the Presiding Deity of Jaishtha).
2. Vamana (the Presiding Deity of Ashadh).
3. Sridhara (the Presiding Deity of Sravan).

(IV) of Aniruddha—

1. Hrishikesa (the Presiding Deity of Bhadra).
2. Padmanabha (the Presiding Deity of Asvin).
3. Damodara (the Presiding Deity of Kartik).

The above Twelve are the Presiding Deities of the twelve months of the year as mentioned against each.

B. The Vilas-Vigrahas of the Dvitiya-Chaturvyuha are:—

(I) of Vasudeva—

1. Adhokshaja and
2. Purushottama

(II) of Sankarshan—

1. Upendra and
2. Achyuta

(III) of Pradyumna—

1. Nrisimha and
2. Janardana.

(IV) of Aniruddha—

1. Hari and
2. Krishna[16]

The four Vigrahas of Dvitiya-Chaturvyuha with Their twelve Prakas and eight Vilas Vigrahas constitute the twentyfour Vaibhav-Vilas Forms (or Extensions) of the

15. This Govinda is not the same Govinda of Vraja.

16. This Krishna is not the same Krishna of Vraja.

Adi-Chaturvyuha. Each of the said twentyfour Vaibhav-Vilas Vigrahas has His distinctive Spiritual Abode in Vaikuntha. Some of the above twentyfour Vishnu Vigrahas have manifested Their Holy Images on the mundane plane for the eternal good of the world, and are worshipped as Such. As for example, Kesava in Mathura, Purushottam-Jagannath in Puri, Bindu-Madhav in Prayag, Madhusudan in the Mandara-hills,[17] Vasudeva, Ananta-Padmanabha and Janardana in the Travancore State in the south, Varadraj-Vishnu in Vishnukanchi, Hari in Mayapur (Hardwar) and the other Sri Murtis in other Holy Shrines. Vasudeva or Narayana Who is no other than Sri Krishna Himself in His Majestic Aspect dwells as the Dvitiya-Chaturvyuha with His Entourage in Vaikuntha. Over Vaikuntha or Parabyoma is Goloka or Krishna-Loka consisting of Dvaraka, Mathura and Gokula or Vrindavana (the manifested Realm of Goloka on the mundane plane). Devaki-Nandan Vasudeva of Adi-Chaturvyuha dwells in Mathura and Dvaraka; but Yasoda-Nandan Krishna with Balaram dwells in Gokula-Vrindavana He is the Supreme Lord Himself and designated as Leela-Purushottama.

(II) Svamsa is twofold, *viz.*, (*a*) The Presiding Deities Who guide Prakriti (Maya) and Jivas and (*b*) the Preservers of the good and the Destroyers of the demons. The Svamsas are the sixfold Avataras or Descents of Sri Krishna Who is the Fountainhead of all Descents *viz.*:—

(I) Purushavataras are Three *viz.*:

(*a*) Karanodaksayee Vishnu, the Recliner on the Causal Ocean and the Indweller or Glancer of Prakriti;

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17. Here Sri Chaitanya's Foot-Print was installed by His Divine Graec Paramahamsa Sri Srimad Bhakti Siddhanta Sarasvati Goswami Thakur on the 13th October, 1929.

(*b*) Garbhodakasayee Vishnu, the Recliner on the Ocean of the Womb and the Indweller of innumerable Brahamandas.

(*c*) Kshirodakasayee Vishnu, the Recliner on the Ocean of Milk, the Indweller of all Jiva-souls.

A Jiva who is cognizant of these three Purushavataras, (the three Forms of Maha-Vishnu named Sankarshan, Pradyumna and Aniruddha respectively, is a liberated soul.[18]

Sri Krishna, the Lord of His Three Internal Potencies

Sri Krishna is the Lord or Wielder of His three Internal Potencies, *viz.*, (1) His Chit-Sakti (Power of Will), (2) Jnana-Sakti (Power of Intelligence) and (3) Kria-Sakti (Power of Action). He Himself is the Wielder of His Chit-Sakti or Supreme Will. This is His exclusive right. Vasudeva is the Presiding Deity of Jnana-Sakti and Sankarshana-Balarama is the Presiding Deity of His Kria-Sakti or Power of action. Nothing can bear any fruit without the Divine Will, Intelligence and Action. The Spiritual as well as the material worlds are manifested by Sankarshana, the Lord of Kria-Sakti at the Will of Sri Krishna. Sankarshana is also the Presiding Deity of Ahankara (the individual ego). Sankarshana with His Sandhini-Sakti manifests the Spiritual Entities or Names such as Krishna, Govinda, Rama, etc.; Spiritual Forms such as Two-Armed, Four-Armed Vishnu Vigrahas, etc.; Spiritual Qualities such as Bhakta-Vatsalya, Mercy, etc.; and Spiritual Realms such as Goloka, Mathura, Dvaraka and Vaikuntha—all at the Will of Sri Krishna. Karanodakasayee Vishnu, His Manifestive Aspect and the First Purushavatara, brings into existence the material worlds or the universe

18. Sankshepa Bhagavatamrita, P. K. 36 and Sattvata-Tantra.

with the help of Maha-Maya, and Jaiva-worlds or the Jiva-souls with the help of Jiva-Maya at the Will of Sri Krishna.

The twofold phases of Maya are:—

(1) Prakriti (the Instrumental or efficient cause of the universe) and

(2) Pradhana (the material or ingredient cause of the universe).

This Prakriti is the Material Potency of the Lord Karanodakasayee Vishnu Who casts His Glance upon her without actual contact with the result that this universe comes into being. Just as a piece of iron which has no power of burning acquires that quality by coming in touch with a blazing fire, so Praktiti being herself inactive brings forth this material universe, impregnated with the Glance of Karanodakasayee Maha-Vishnu, the Presiding Deity of the three-fold Ahankaras and the twentyfour principles, *viz.*, Prakriti, Mahat Tattva (chitta), Ahankara (ego) and five properties of five great elements plus eleven senses plus five great elements. These twentyfour principles constitute what is called 'Kshetra'. The twentyfifth principle, the Jiva, and the twentysixth principle, the Paramatma, are both termed as 'Kshetrajna'. Paramatma (Karanodakasayee Vishnu) energizes the Khetra or the twentyfour principles into action by the 'Chit-Kana' Jivas who emanate from His glance on Jiva-Prakriti. The Paramatma as the Garbhodakasayee Vishnu is Brahmanda-Antaryami and Indwelling Monitor of the collective Jivas, and as the Kshirodakasayee Vishnu is Jiva-Antaryami and Indwelling Monitor of the individual souls, thus pervading both the Mayik and the Jaiva worlds.*

* According to Samkhya Philosophy, Prakriti is the cause of this universe. But as a piece of iron cannot burn anything without the help of fire,

'The Second Purushavatara, Garbhodakasayee Vishnu, is the Seed of all the Vishnu-Avataras; He is the Brahmanda-Antaryami and the Source of Brahma; He is the Creator of the worlds and the Refuge thereof.' 'The Third Purushavatara is Kshirodakasayee Vishnu, the Indweller and Preserver of all Jiva-souls, and Whose Partial Aspect is Ananta Deva, the Upholder of the Universe'.[19] The Three Purushavataras, though they function with Mayik and Jaiva worlds, are the Lords of Guna-Maya as well as of Jiva-Maya. 'Even as the intelligence of a surrendered soul transcends the influence of the triple qualities of Maya, so the lordly characteristics of Vishnu are such, that He is ever Transcendental even when He manifests Himself within the ambit of Prakriti,'[20] 'The Super-excellent Spiritual Region of Transcendental Sports of Sri Krishna is known as Gokula, containing a thousand petals and a corolla like those of a lotus sprouted from a part of the Infinite Aspects of Sankarshana, the whorl of the petals being the Eternal Abode of Sri Krishna.[21] Hence, 'Sri Krishna and Balarama are the Primal Progenitors and Controllers of the eternal unconditioned, conditioned, material and animal worlds. They both pervade and permeate all beings, sentient and insentient, in the Universe. They are the Efficient and Material Causes of the Universe. Their Potencies or Energies are transformed into 'Chit' 'Achit' and 'Jaiva' worlds. Both the Immanent Aspect Paramatma and the Effulgent Aspect Brahman are Their Partial and Imperfect Manifestations,

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so Prakriti has no power to produce anything unless and until impregnated and energized by the First Purushavatara Karanodakasayee Vishnu. Prakriti is no cause of the universe in the same way as the dug of a goat is no producer of milk.

19. C. C. Adi. Ch. I.

20. Bhag. Sk. I. Ch. 11. 38.

21. Brahmasamhita, Sl. 2.

respectively[22] ('Partial' and 'Imperfect' being subjective to the observer, not Objective).

The Avataras are the Descents from the Spiritual Realm at the Will of Sri Krishna as the Partial Aspects of Sankarshan in order to preserve the gods, His devotees or god-like persons, and destroy the demons. "The First Avatara of Sankarshana-Balarama is Karanodakasayee Vishnu Who energizes and fecundates Maya by casting a glance on her, whereby she produces 'Mahat-Tattva' (Chitta) from which the other principles of creation spring up by transformation. Time, Nature (Prakriti), 'Mahat-Tattva', including mind and intelligence, 'Mahabhutas' including threefold Ahankara born of the triple qualities of Maya, the senses, the Universal Form, Hiranyagarbha or the Independent Self-Revealed Form, the animate and inanimate beings are all His 'Bibhutis' (Glories). He is, therefore, the Efficient Cause of the Universe. Maya always resides on the opposite shore (on the Cosmic side) of the Causal River Viraja."[23] In Vaikuntha there is only 'Pure Sattva' and no mixture of Sattva with Mayik Rajas and Tamas qualities; There, Time cannot exercise its destructive power and even Maya has no access, not to speak of others; there dwell Sri Krishna's Eternal Servitors and the Spiritual Objects ever worshipped by the gods and demons."[24]

II. Leela-Avataras are Twentyfive in number, *viz*:—

(1) Chatuhsana, (2) Narada, (3) Varaha Deva, (4) Matsya, (5) Yajna, (6) Nara-Narayana, (7) Kapila Deva (Son of the sage Kardama and Devahuti), (8) Dattatreya, (9) Hayaseersha, (10) Hamsa (11) Dhruvapriya or Prisnigarbha, (12) Rishabha,

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22. Bhag. Sk. X. 46. 31. 23. Bhag. Sk. II. 6. 42.

24. Bhag. Sk. II. 9. 10.

(13) Prithu, (14) Nrisimha, (15) Kurma, (16) Dhanvantari, (17) Mohini, (18) Vamana, (19) Parasurama (Bhargava), (20) Raghava Rama, (21) Krishna-dvaipayana Veda-Vyasa, (22) Balarama, (23) Krishna (not Svayam-Rupa Leela-Purushottama), (24) Buddha and (25) Kalki. These Leelavataras manifest Themselves in each Kalpa, *i. e.*, at the end of each day of Brahma.

III. Guna-Avataras are Three in number, *viz.*,

(1) Brahma,[25] (2) Vishnu[26] and (3) Siva.[27]

IV. Manvantara-Avataras are the Fourteen in fourteen Manvantaras,[28] *viz.*, (1) Jajna in Svayambhava, (2) Vibhu in Svarochisha, (3) Satyasena in Uttama, (4) Hari in Tamasa, (5) Vaikuntha in Raivata, (6) Ajita Chakshusha, (7) Vamana in Vaivasvata, (8) Sarvabhauma in Savarna, (9) Rishabha in Daksha-Savarna, (10) Vishvaksena in Brahma-Savarna, (11) Dharmasetu in Dharma - Savarna, (12) Sudhama in Rudra-Savarna, (13) Yogesvara

25. Brahmasamhita, Sl. 49. 26. Ibid, Sl. 46. 27. Ibid, Sl. 45.

28. One Manvantara is 1/14th part of a day of Brahma, which is called Kalpa. Of the four Yugas called Satya-Yuga, Treta-Yuga, Dvapara-Yuga and Kali-Yuga, the first is of 1728000 years, the second of 1296000 years, the third of 864000 years and the last of 432000 years. So all the four Yugas consist of 4320000 years. A thousand of such four Yugas, *i. e.*, 4320000000 years make fourteen Manvantaras or one day of Brahma; hence both day and night would be double the said number of years, *i. e.* 8640000000 years. One year of Brahma will thus be of 8640000000 x 360 days = 3110400000000 years. Brahma's lifetime being 100 years, it would consist of 311040000000000 years of our calculation.

Creation takes place when Kalpa begins at day, and cataclysm of the world takes place when Kalpa ends at the approach of night (vide Geeta, Ch. VIII, 17). Fourteen Avataras manifest themselves in each day of Brahma. So in one month of Brahma there are 420, and in one year (12 months) 5040 and in one hundred years (the life-time of Brahma) 504000 Manvantaravataras.

A CHART SHOWING THE

(A)

SVAYAM-RUPA

(1) SVAYAM-RUPA

Sri Krishna in Vraja with Ego and Attire of an Adolescent Cow-Boy with Flute in Hand.

(2) SVAYAM-PRAKAS

(a) PRABHAV-PRAKAS

As Prabhav-Prakas, Sri Krishna appears in the Rasa-Dance and in His marriage with the Queen-Consorts of Dvaraka.

(b) BAIBHAV-PRAKAS

As Baibhav-Prakas Sri Krishna appears as Balarama with Ego of a Cow-Boy and of white complexion in Vraja.

He is the Fountainhead of :—

(i) Baibhav-Prakas:—Two-Armed Vasudeva (Son of Devaki in Mathura and Dvaraka).

(ii) Prabhav-Vilas:—The Four-Armed Vasudeva (Son of Devaki in Mathura and Dvaraka extending Himself as Adi-Chaturvyuha in fourfold Forms *viz.*, Vasudeva, Sankarshana Pradyumna and Aniruddha.

(a) PRABHAV-VILAS

1. Vasudeva
2. Sankarshana
3. Pradyumna
4. Aniruddha

Adi-Chaturvyuha in Mathura and Dvaraka.

(b) BAIBHAV-VILAS

24 Murtis: Four-Armed residing in Vaikuntha.

The four Dvitiya-Chaturvyuha, *viz.*, Vasudeva, (Maha)-Sankarshana, Pradyumna and Aniruddha Who are the Extensions of Adi-Chaturvyuha in Mathura and Dvaraka and have each three Prakas-Vigrahas and two Vilas-Vigrahas making altogether 24 Murtis—(*Vide* next page)

THREE FORMS OF SRI KRISHNA

(B) TADEKATMA-RUPA

(1) VILAS

(2) SVAMSA

Svamsas are known as Avataras. They are sixfold, *viz*:—

I. Purushavataras—3
II. Leelavataras—25
III. Gunavataras—3
IV. Manvantaravataras—14
V. Yugavataras—4
VI. Saktyavesavataras—7

(C) AVES-RUPA

Aves-Avataras are twofold, *viz*:—

(i) Bhagavadaves-Avatara, *i. e.*, Descents entranced by the Supreme Lord, Who are (1) Kapila Deva (Son of Kardama and Devahuti) and (2) Rishabha Deva (father of Mahatma Bharata) and

(ii) Saktyaves-Avataras Who are seven.

* CHART SHOWING 24 MURTIS (FOUR-ARMED) RESIDING IN VAIKUNTHA

4 *Entities of Dvitiya-Chaturvyuha*	12 *Prakas-Vigrahas*	*Presiding Deities of the months*	8 *Vilas-Vigrahas*
I. Vasudeva—	1. Kesav	Agrahayan	1. Adhokshaja
	2. Narayana	Paush	2. Purushottama
	3. Madhava	Magh	
II. Maha-Sankarshana	1. Govinda[29]	Falgun	1. Upendra
	2. Vishnu	Chaitra	2. Achyuta
	3. Madhusudana	Vaisakh	
III. Pradyumna—	1. Trivikrama	Jaishtha	1. Nrisimha
	2. Vamana	Ashadha	2. Janardana
	3. Sridhara	Sravana	
IV. Aniruddha—	1. Hrishikesa	Bhadra	1. Hari
	2. Padmanabha	Asvin	2. Krishna[30]
	3. Damodara	Kartik	

29. This Govinda is not the same Govinda of Vraja.
30. This Krishna is not the same Krishna of Vraja.

in Deva-Savarna and (14) Brihatbhanu in Indra-Savarna.

V. Yuga-Avataras are Four in number, *viz.*,

(1) Sukla (white) in Satya-Yuga, (2) Rakta (red) in Treta-Yuga (3) Syama (nimbus dark) in Dvapara-Yuga and (4) Peeta (yellow) in Kali-Yuga.[29]

VI. Saktyavesa-Avataras are Seven in number, *viz.*,

(1) Sesha—endowed with the Potency of doing personal service to the Supreme Lord,[30] (2) Ananta—endowed with the Potency that upholds the universe, (3) Brahma—endowed with the Potency of imparting Transcendental knowledge of the Absolute, (5) Narada—endowed with the Potency of imparting Bhakti, (6) Prithu—endowed with the Potency of preserving the worlds and (7) Parasuram—endowed with the Potency of destroying the evil elements (Kshatriyas) of the world.

(*C*) Avesa-Avataras are of Two kinds, *viz*:—

(i) Bhagavadavesa-Avataras, *i. e*, (Divine Descents entranced by the Supreme Lord Bhagavan) Who are (1) Kapila Deva (Son of sage Kardama and Devahuti) and (2) Rishabha Deva (father of Mahatma Bharata) and

(ii) Saktyavesa-Avataras are Seven (vide VI).

The Lord then narrated the various Deeds of Sri Krishna in His different periods of Life and extolled the Eternity and Super-excellence of His Adolescent age, One

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1. Manvantara = 1000 ÷ 14 = 71 3/7 four Yugas, *i.e.*, in every Manvantara four Yugas revolve 71 3/7 times. The present Manvantara-vatara is the Vaivasvata Manu, the 7th Manvantara of the Sveta-Varaha Kalpa.

29. Bhag. Sk. XI. 5.21-27 and 32. 30. Vide page 67.

and the Same with His Beautiful All-Loving Syamasundara Form. The Supreme Lord Sri Krishna manifests Himself in the fullest degree of Amorous Love in Vraja, while in successively less degrees in Mathura and Dvaraka. The Leelas of the Supreme Lord are eternal and revolve in succession, like the stellar orbs, round the fourteen worlds in one day of Brahma, consisting of the fourteen Manvantaras. At the end of each day of Brahma, innumerable Brahmandas are created and Krishna Leelas are enacted in them in succession. The stars on the splendid galaxy, the particles of sand on the sea beach and the ripples of the ocean can be counted, but the countless Forms, Attributes and Deeds of the Supreme Lord Sri Krishna can never be counted and catalogued.

The Lord then described the three Realms where Sri Krishna dwells as the Supreme Overlord, *viz.*:—(1) Antahpura (the Innermost Abode) consisting of Gokula-Vrindavana in which dwell His Consorts, Parents, Friends and Servants, where He manifests His All-Loving Attributes, Rasa and Mercy. Below it is (2) the Vishnu-Loka or Vaikuntha where in dwell Sri Narayana, His eternal Forms and Associates. The Vaikunthas are endless and in the innumerable Prokoshthas (compartments) there, the Parishads (eternal constant attendants) possess sixfold Divine Attributes. Below it is (3) Devidham, His External Abode (mundane universe) beyond the Viraja where the Brahmandas are endless and the rooms are countless and the conditioned souls dwelling there are innumerable. The goddess Durga (the pervertedly reflected Potency of His Internal Self-Conscious Controlling Potency) is the presiding Deity of this Devidham.[31] The Realm Vaikuntha, Goloka, etc., which are displayed by His Chit Potency manifest Three Quadrants of His Divinity (Tripada Bibhuti) and the Brahmandas where He displays His Power of Illusion

31. Brahmasamahita, Sl. 44.

manifest only One Quadrant Divinity (Ekapada Bibhuti). The Three Quadrant Divinity of Sri Krishna is beyond the conception of human mind and speech. Listen, O Sanatana, to the Glory of His region of one Quadrant Divinity:—

Brahma's Illusion

"One day, Brahma came to Dvaraka to pay his humble homage to Sri Krishna. The porter took the message to Him Who asked, "Which Brahma has come? What is his name?" The porter returned and asked Brahma as to his identity to which he replied in amazement, "Go and tell the Lord that it is the four-headed Brahma, father of Chatuhsanas." The porter ordered by the Lord conducted him to His presence. Brahma fell prostrate at the Lotus Feet of the Lord and with due respect asked Him "What dost Thou mean, O Lord, by Thy enquiry—'which Brahma?' Is there any other Brahma besides me in this universe?" At this Sri Krishna smiled and seemed to meditate, whereupon innumerable hosts of Brahmas appeared there, some with ten, some with twenty, hundred, thousand, million and billion heads, beyond the power of counting. Rudras came with millions and millions of heads. Indras appeared with millions and millions of eyes. At this the four-headed Brahma became stupefied, feeling like a gnat among the herds of elephants. All these Brahmas, Rudras and Indras prostrated themselves before the Seat of Sri Krishna when their crowns, touching His Footstool, produced a melody as if singing His Glories. With folded palms, the Brahmas, Rudras and other deities praised Sri Krishna thus, "O Lord, unbounded is Thy Mercy upon us, as Thou hast shown us Thy Lotus Feet; Thou hast, by Thy Descent, destroyed the burden of sins that weighed down the earth". Then Sri Krishna bade adieu to all of them who bowed down before Him and went to their respective destinations. The four-headed Brahma was stultified with wonder at the sight and said, "I have seen today what I had

not even heard previously. O Lord! what is the use of all these harangues? Those who say that they know all Thy Glories, let them know; but Thy Glories are all beyond my ken and power of understanding".[32] Sri Krishna replied, 'This Brahmanda of which you are the Governor, though five million 'yojanas' (one yojana is about 10 miles) in extent, is only very small; so you are given only four heads to rule this universe. Other Brahmandas are a thousand million, a lakh-crore or even a crore-crore 'yojanas' in extent and their Brahmas whom you have seen now are the Governors of these Brahmandas. Thus I uphold the whole system of this universe. Even this single Quadrant of My Divinity is beyond comprehension. Who can comprehend Three Quadrants of My Divinity?" So saying Sri Krishna permitted Brahma to go."

Lord's Tasting Sri Krishna's Beauty and Loveliness

Sri Chaitanya Mahaprabhu also added, "Sri Krishna always dwells in the three eternal Regions of Gokula (manifestation of Goloka on the mundane plane) Mathura and Dvaraka. These are the three Realms of His inner complete Divinity and Sri Krishna is the Lord of all these three. Ah! I cannot plunge in the boundless nectarine ocean of Sri Krishna's Divine Powers, but have touched only a drop of it. 'Sri Krishna's Own Form, Sweetest of the Sweet, is well adapted to His Sports in the mundane plane. He assumed this most exquisitely Beautiful Form through the agency of His Yoga-Maya to show Her Power, and Himself became amazed at and enamoured of His Own Charms. This exquisite Form is the Seat and Centre of all Beauty, Sweetness and Gracefulness, and is the Ornament of all ornaments.'[33] Of all the Leelas of Sri Krishna, His Human Leela is the best and most charming. His Human Form is His Svarupa, (as He is *i.e.*, His Own Personality or Form) and

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32. Bhag. Sk. X. 14 38.

33. Bhag. Sk. III. 2. 12.

is the Fullest, Highest and Sweetest. His Attire as a Cow-Boy with Flute in His Hand, His budding Prime of Youth, His graceful thrice-bent dancing pose with Sweet Charming Smile in His All-Beautiful Face—all attune well with the Graces of His Human Leela. So super-excellent and enchanting is the Beauty of His Body that a Particle of that Beauty drowns the three Regions in His All-Loving Sweetness and attracts all beings towards His All-Loving Self. 'Alack a day! what misfortune! we have very little virtue in us! How do we, damsels of Mathura, envy the Gopees! What religious austerities of great merit they must have practised, in reward whereof their eyes gloat upon Sri Krishna's Ever New Lovely Face, day and night, thus making their body, mind and soul blessed! Ah! Sri Krishna is the very Quintessence of all Loveliness. His Beauty is unrivalled and unsurpassed, and is not enhanced by any Ornaments that He wears; the ornaments themselves are beautified for their being fitted in with His Person so easily and naturally. His Form is the very Embodiment of all that is Glorious, Famous and Splendid. His Loveliness has no equal or superior even amongst His Own other Forms.[34] 'Men and Women who beheld with rapture Sri Krishna's ever happy and smiling Face beaming with the radiance of His Beautiful Cheeks and with the lustre of His Makara-shaped ear-rings and Vaijayanti Garland were not satisfied and could not brook the winking of their eyes which obstructed their vision even for a moment.[35] 'Sweet! Sweetest is the Beautiful Form of Sri Krishna! Beautiful! most Beautiful is His All-Attractive Face! Charming! and Superbly Charming is the Sweet Scent of His Body! Enchanting and Supremely Enchanting is His Sweet Gentle Smile. Everything belonging to Sri Krishna is full of boundless Ocean of Nectar and Sweetness."[36]

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34. Bhag. Sk. X. 44. 14.   35. Bhag. IX. 24. 65.

36. Sri Krishna Karnamrita, Sl. 92.

The Sastras unanimously declare that Suddha-Bhakti (unalloyed devotion) to Sri Krishna is the only Means (Abhidheya) to attain Krishna-Prema (Love for Him, the Ultimate *summum bonnum*) and all the sages of old have determined this and declared :—" O, Thou Supreme Lord Sri Krishna! Mother Sruti, when asked, advises us to worship Thee. Sister Smriti teaches us the same. The Brother Puranas and the Itihasas are followers of Mother Sruti and, therefore, echo her advice. O Sri Krishna, Killer of demon Mura! we are convinced of this truth that Thou art our only Refuge and Object of worship.

Means of Attaining Krishna-Prema

The Jivas are of two kinds, *viz.*, (1) 'Nitya-Mukta' (eternally free), (2) '*Nitya-baddha*' (eternally bound). (1) Those who have emanated from Baladeva (Sankarshana) are 'Nitya-Muktas' or eternally free souls and are eternally engaged in the service of the Supreme Lord Sri Krishna and His various Manifestations in various planes in the Absolute Realm of Vaikuntha and Goloka. They do not know what Maya is, not to speak of coming into her clutches. (2) Those who emanate from the glance of Karanodakasayee Vishnu with which Prakriti is impregnated, are those souls who have forgotten Sri Krishna and hence their real nature, and want to lord it over external phenomena or Maya. They are then captured by Maya and enwrapped with two garments of subtle and gross bodies with which they misidentify themselves, and perform endless journey in the vicious circular path of births and deaths, reaping the fruits of their actions, good and bad. They are known as fallen souls. While rotating in the wheel of Karma, a Jiva comes in contact with the Sad-Guru, and being reminded of Sri Krishna as his Eternal Lord, worships Him under his (Guru's) guidance. During this time, he reflects thus, "How long and how often have I not carried out the wicked commands of lust,

Two kinds of Jivas

anger, avarice, infatuation, pride and envy, but they have no pity on me, nor is there any alleviation of my shamelessness. Now, O Lord of the Yadus! the veil of ignorance has been withdrawn from my eyes. I have been blessed with the pure Knowledge of Thee from the Divine Master and have known my real self; and discarding their evil-producing company, I have taken unreserved shelter in Thy Lotus Feet. Be Thou Merciful, O Lord, to employ me in Thy eternal loving service."[37] Thereupon he is released from the meshes of Maya and attains to His Lotus Feet, the Eternal Bliss.

Karma, Jnana, Yoga and other means divorced from Krishna-Bhakti are of no avail. The reason is this: "Karma is action of the physical senses and the mind with selfish end, hence material in the beginning as well as in the end. So it cannot produce any eternal good for a Jiva. Even if it be Nishkama, *i.e.*, selfless, and not consecrated to Sri Krishna, it is as worthless as Sakama-Karma, *i. e.*, action with a selfish end. But when a devotee does an act under the impulse of selfless love for and dedicate it to Sri Krishna, it is (Arop-Siddha) Bhakti, and is, therefore, productive of eternal good not only to him but also to the whole world. Even knowledge of Abstract Brahman, however pure, if bereft of Krishna-Bhakti, does not lead one to perfect liberation".[38] "I ever bow down to Sri Krishna of highly blessed Glory; hearing of His Glorious Deeds brings eternal Bliss; without dedicating to Him, the ascetics with their severe austerities, the givers of charities, the recipients of name and fame, the Munis with their pious silence, the reciters of Mantras and the observers of rules of good conduct, can never realise the eternal good."[39] Knowledge dissociated from Krishna-Bhakti cannot give salvation, but a devotee of Sri Krishna

37. Bh.-R.-S., Pa. V., Lahari. II. 6.
38. Bhag. Sk. I. 5. 12.
39. Bhag. Sk. II. 4. 17.

can attain salvation without empiric or abstract knowledge. "O Krishna! those who, abandoning the path of pure devotion, the source of all well-being, labour for dry abstract knowledge for its own sake, toil in vain like those who thrash empty husks of corn".[40] Brahma says to Sri Krishna, "Leaving aside all attempts after knowledge of Abstract Brahman, those who listen to the Transcendental Narratives of Thy Glorious Deeds chanted by the Absolute-realised souls and live a life of pure devotion in body, mind and word, can easily hold sway over Thee, although Thou art inaccessible to all in the three worlds".[41] "The path of Yoga consisting in the practice of Yama (abstinence), Niyama (austerity) etc., is beset with frequent attacks of lust, anger, avarice, etc.; but nothing is so much enlivening to a soul as the loving service to the Supreme Lord Sri Krishna.[42]

Saranagati or Self-surrender

Saranagati or unconditional self-surrender to the Lotus Feet of Sri Krishna is the only means of deliverance. It is sixfold in character, *viz.*, (1) firm determination to adopt what is favourable to Krishna-Bhakti, (2) strict avoidance of what is unfavourable to Krishna-Bhakti, (3) firm conviction that Sri Krishna will protect him under all circumstances and at all times, (4) firm conviction that Sri Krishna and none else is his only Preserver and Saviour, the soul of Saranagati, (5) self-resignation with a conviction that Krishna's Will is predominant over all will and (6) constant expression of repentance with a sincere humility of heart. "Those who take absolute shelter in Me alone, by surrendering themselves whole heartedly, can easily break the chain of Maya composed of triple qualities of 'Sattva', 'Rajah' and 'Tamah'."[43]

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40. Bhag. Sk. X. 14. 4.
41. Bhag. Sk. X. 14. 3.
42. Bhag. Sk. I. 6. 36.
43. Geeta. Ch. VII· 14.

The people of the four ordained classes and stations in life, however dutiful and observant of the rules of good conduct in society they may be, are doomed to perdition, unless they devote themselves exclusively to Krishna-worship."[44] A Jnani imagines that he is liberated but in fact his intelligence cannot be purified without Krishna-Bhakti. "O Lotus Eyed!" says Brahma to Sri Krishna, "intelligence cannot be purified without devotion to Thee. Those who, with their impure mind, pretend to think that they have been liberated, after having worked their way almost near liberation with severe austerities, are hurled down by their lack of devotion to and reverence for Thy Holy Feet,[45] "But O Madhava! those who are Thy Own and devoted to Thee alone, never go astray from Thy path, as they are in close touch and friendship with Thee; they trample undaunted over the heads of a host of mischief-mongers. They overcome all obstacles that stand in the way of their 'bhajan' by Thy Grace".[46]

Sri Krishna is like the Sun, while Maya is like darkness. Maya or Deluding Energy has no power to stand before Sri Krishna. "O Narada! we are infatuated by the same Maya who hides herself in shame from the sight of Sri Krishna's, into the vainglorious and foolish brag of 'I-ness and my-ness."[47] Even if a man prays only once saying, "O Krishna! I am Thine", Sri Krishna unfetters him from the yoke of Maya. "Whether a person is free from all desires or is full of all desires or is filled with the single desire of liberation, he should, if he be wise, seek to get rid of them, by worshipping the Supreme Lord Sri Krishna with intense loving devotion."[48] If a man adores Sri Krishna for material gains, He gives him in its stead His Own Lotus Feet

44. Bhag. Sk. XI. 5.3.
45. Bhag. Sk. X. 2.32.
46. Bhag. Sk. X. 2.33.
47. Bhag. Sk. II. 5. 13.
48. Bhag. Sk. II. 3. 10.

unsolicited, thinking, "In worshipping Me, he is seeking for worldly enjoyment. What a fool, he is begging for poison instead of nectar! But I am wise, why should I grant him earthly pleasures? Let Me grant him the nectar of My Lotus Feet that he may forget worldly pleasures ".[49] A man may worship Sri Krishna for selfish ends, but when he gets Krishna-Prema by His Grace, he gives up all other desires and prays for His Eternal Loving Service. "As a man seeking for a piece of glass hits upon a sparkling gem, so, O Lord, have I attained Thee, hardly attainable by gods and sages by practising severe austerities, in quest of a kingly throne. I am perfectly satisfied and do not crave for a boon",[50] (Dhruva's prayer to Sri Prisnigarbha). It is through their good luck that some persons are liberated from the worldly bondage by coming in contact with holy men and are inspired with devotional Love for Sri Krishna. "O Achyuta! when the birth and re-birth on the mundane plane of the misguided life's journey is about to come to an end, one attains the company of Thy devotees whose association takes him to the highest goal of human life and begets attachment for Thee, and this attachment gives him not only complete emancipation from worldly bondage but also Eternal Bliss."[51]

If Sri Krishna favours any blessed being, He teaches him as Diksha-Guru (the Preceptor Who initiates), Siksha-Guru (Who teaches Bhajan to the initiated) and Chaitya-Guru (Indewelling Guide Who teaches from inside). "O Lord! sages mindful of Thy various favours can never feel themselves discharged of their indebtedness to Thee, even if they get as long a life as that of Brahma, because Thou dost remove all their evils by teaching them visibly as Diksha-Guru and Siksha-Guru and in the heart as Chaitya-

49. Bhag. Sk. V. 19. 26. 50. Hari-Bhakti Sudhodaya Ch. VII 28.
51. Bhag. Sk. X. 51. 53.

Guru, and thus show them the blissful path of loving devotion to Thee."[52] If in the company of holy men, a man feels inclined towards Bhakti in Sri Krishna, he attains devotional Love, the fruit of Bhakti, and is freed from the bondage of the world. "He who, by My Grace, feels interested in hearing the Narratives of My Glorious Deeds, and who is neither very much detached from nor very much attached to the world, deserves Prema-Bhakti through the cultivation of Bhakti-Yoga."[53] Save through the grace of an Absolute-realised soul, a man cannot realise Bhakti by any kind of action; not to speak of his gaining devotion to Sri Krishna, he is not thereby even liberated from the worldly bondage. "O Rahugana! unless you sprinkle yourself with the feet-dust of the Sadhus, you cannot attain to Krishna-Bhakti, even though you may perform severe austerities, Vedic sacrifices, deeds of charity and study the Scriptures and worship the presiding deities of water, fire and the sun".[54] "Unless we consecrate our body with the feet-dust of the true devotees of the Supreme Lord Sri Krishna, who are devoid of the vanities of birth, wealth and fame, we cannot have any attachment for Sri Krishna, which destroys all worldliness and helps us to attain to His Lotus Feet".[55] "The eternal bliss derived from a moment's association with the devotees of Sri Krishna cannot be compared to any amount of celestial enjoyments or to salvation, what to speak of the suzerainty of the world".[56] Leaving aside all Vedic rites, Karma, Yoga, Jnana, etc., one should worship Sri Krishna with single-minded devotion. "O Uddhava! you must perform your daily and occasional duties until you imbibe passionless indifference to all worldly affinities or acquire an unflinching faith in My Holy Narratives and Attributes; as *firm faith* in Me dispenses

52. Bhag. Sk. XI. 29. 6.
53. Bhag. XI. 20. 8.
54. Bhag. V. 12. 12.
55 Bhag. Sk. VII. 5. 32.
56. Chag. Sk. XI. 20. 9.

with all attachments for socio-religious duties on the mundane plane.[57] Here *firm faith* or 'Sraddha' means the full conviction that sincere devotion to Sri Krishna is the only function of human life to the exclusion of all the socio-religious duties. "Just as by watering at the root of a tree, its trunk, branches and twigs are all nourished, and as the senses are gratified by the feeding of the 'Prana' (life-energy) with food, so the worship of Achyuta, *i.e.*, Sri Krishna, the Only Redeemer of all fallen souls, satisfies all the gods who are His various manifestations for different functions in different planes."[58]

'Sraddha' or Firm Faith

Those who have this kind of 'Sraddha' or strong faith are eligible for Bhakti. They are of three grades, *viz*:—(1) He whose Sraddha is based on firm Sastric reasonings is the most eligible for Bhakti and can free himself from the worldly bondage, (2) He whose Sraddha is not very firmly grounded on Sastric knowledge and arguments, but has faith in Sri Krishna, belongs to the second grade and is very fortunate as well, and (3) He whose faith is delicate, *i.e.*, not yet firm, is inferior to the both; but he too would turn a good Bhakta in due course, if he associates with Bhaktas of the superior grades.

This 'Sraddha' or faith is of two kinds, *viz*:—(1) '*Laukik*' (conventional) and (2) '*Sastriya*' (born of real understanding of the esoteric meanings of the Scriptures). (1) The '*Laukik*' or conventional Sraddha is a smack of faith with propensity for Karma, Jnana, Yoga, etc., and is, therefore, feeble and faltering, liable to fall a victim to anti-devotional cult. The positive and relieving feature of this 'Sraddha' is, that it is antecedent to 'Arop-Siddha-Bhakti' or devotion by consecrating fruits of actions to the Supreme Lord Vishnu. This faith is strengthened gradually by the association with Sadhus of

57. Bhag. Sk. XI. 20. 9.

58. Bhag. Sk. IV. 31. 14.

devotional fervour. (2) '*Sastriya Sraddha*' expresses itself as (i) 'Saranagâti' or absolute self-surrender, (ii) unconcernedness in weal and woe, loss or gain, (iii) relishing interest in hearing and chanting about the Lord, (iv) extra-ordinary reverence for Spiritual Objects such as Vaishnava, Brahmin, Mahaprasadam, Life in holy shrines, and for Spiritual Qualities such as Mercy, Forgiveness, etc. 'Sraddha' or faith is a mental attitude and hence is no part of Bhakti which consists of devotional activities. It is no doubt a necessary concomitant of 'Suddha-Bhakti,' but in 'Bhaktyabhas,' *i.e.*, incipient stage of Bhakti, it is sometimes absent.

These grades of Bhaktas vary according to difference in the quality of their attachment and Love for Sri Krishna.

Three Grades of Bhaktas

'He who sees his own Beloved Krishna manifested in everything and everything manifested in Krishna, and feels a sense of Eternal Bliss everywhere is a Maha-Bhagavata or a devotee of the highest order."[59] "He who *Loves* Sri Krishna, is friendly to His devotees, is compassionate to the ignorant, and is indifferent to those who are maliciously opposed to Krishna-worship, belongs to the second grade of devotees."[60] "He who, from traditional faith, worships Sri Krishna in Holy Images but has no due respect for His devotees or other Jivas, is of the lowest order."[61] All the really good qualities are found in the person of a Vaishnava, because Sri Krishna's Attributes diffuse themselves unto His devotees. 'The presiding deities with all their attributes reside in the person of a true devotee of Sri Krishna, who is imbued with the single-minded devotional Love for Him, but how is it possible for a non-devotee to acquire those qualities, who, being driven by desires for worldly enjoyments, is ever running after wealth, woman, name, fame, etc.?'[62]

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59. Bhag. Sk. XI. 2.45. 60. Bhag. Sk. XI. 2.46.

61. Bhag. Sk. XI. 2.47. 62. Bhag. Sk. V. 18.12.

The following are the good qualities of a true Vaishnava :—He is (1) compassionate, (2) spiteless, (3) one whose main stay is Truth and nothing but Truth, (4) unaffected by pleasure or pain, happiness or misery, (5) spotless, (6) munificent, (7) gentle, (8) pure in words, deeds and thoughts, (9) humble without possessing anything to call his own except Sri Krishna, (10) universal benefactor, (11) tranquil, having his mind and senses under control, (12) *wholly dependent on Sri Krishna*, (13) free from all mundane desires, (14) harmless, (15) firm in his own faith, (16) conqueror of sixfold miseries, *viz.*, hunger, thirst, affliction, fear, infirmity and death, (17) temperate in diet, (18) watchful and cautious, (19) respectful to others, (20) yet not proud of himself, (21) grave, (22) tender-hearted, (23) friendly to all, (24) learned and discreet, (25) clever and skilful and (26) reticent, *i.e.*, not given to idle or vulgar gossip. Of these, the quality of '*absolute reliance on Sri Krishna*' (the 12th) is the essential quality and the rest are auxiliary."

The Lord says to Sri Sanatana, "O Sanatana! (1) kindness to Jivas (2) relish for chanting the Holy Name and (3) sincere service to the real Vaishnavas are the three fundamental characteristics of a true Vaishnava. In this world of grief, fear and illusion, the perennial springs of wants are never dried up, despite the multifarious selfless (?) activities of the various institutions all over the world. Like the pouring of clarified butter to the blazing fire or rescuing the garments of a drowning person, the so-called altruism in the present-day world cannot remove our physical and mental wants multiplying in hundreds at every moment, not to speak of the dearth of spiritual enlightenment. But the greatest act of kindness for removing such wants is to uproot the very seed of all wants known as Avidya or ignorance of our real Self, of Godhead, of Maya and of Their inter-relationship. This is feasible only by hearing

the Glories of the Lord's Name, Form, Qualities, Entourage, Pastimes and Realms from the lips of an Absolute-realised Soul; in other words, Transcendental Knowledge is the only remedy to destroy for good our doubts, prejudices, superstitions, age-long ignorance, distress and wants from our minds, and bring Eternal Bliss as sequel. The greatest Benefactor, therefore, is he who can enlighten us with this Knowledge of Transcendence, thus removing our age-long gloom of ignorance. Darkness disappears as soon as light appears. Hence the above *three cardinal tenets of Vaishnavism* are correlative and co-existent principles inseparable from one another."

Gradation of Kindness.

Kindness to all beings, animate or inanimate, is part and parcel of and implied in Bhakti-cult. When our heart's affection is targeted to the Supreme Lord, it is Divine Love which includes also love for His creation and creatures. When this melting faculty of the heart, divorced from Divine Love, is directed towards other creatures of the world, it is known as sympathy, kindness, affection, campassion, friendliness, charity and so forth, differing only in nomenclature from one another but in essence from Divine Love. According to the ascending process, the following are the grades of kindness or sympathy *viz.*, (1) Kindness in its narrowest and selfish sense is confined to the physical, mental and moral amelioration of one's own self known as '*Egotism*'; (2) a little more expanded, it is confined to one's friends and relatives belonging to the same family, *cf.* 'charity begins at home'; (3) further extended, this faculty of sympathy or fellow-feeling is confined to the race, sect, colour, creed, community or society to which he belongs—commonly known as '*Socialism*'; (4) further expanded, it is confined to one's own province known as 'provincialism'; (5) still expanded, this fellow-feeling is shown to one's own country or nation known as '*Patriotism*' or '*Nationalism*' respectively;

(6) still more broadened, this melting faculty of the heart becomes humanitarian, when it is applied to remove all kinds of misery, grief, poverty, distress, disease, warring discord and other evils of that ilk from the face of the globe—known as '*Philanthropy*'. Thus far, the heart of a fallen soul which is 'too full of the milk of human kindness' can soar and no farther. But, according to the (*b*) descending process of kindness from 'Divine Love', the highest and the most outstanding form of this melting faculty of the heart is known as '*Universal Sympathy*' or kindness to all Jivas, animate or inanimate, all over the world 'in respect of their conditioned state due to forgetfulness of Godhead.' *This is the special characteristic feature of the faithful followers of the Supreme Lord Sri Krishna Chaitanya Mahaprabhu*—a feature which is purely transcendental and is, therefore, not confined within the four walls of time and place. As God is All-pervading and All-permeating, His servitor feels the Divine Existence in every entity and every entity in Him,[63] and, therefore, sacrifices his life for the redemption of sins and offences not only of the humanity but also of all the Jivas in the entire world. "A faithful servitor who has consecrated his body, mind, soul and all his property to the Lotus Feet of the Lord becomes spiritualised, and renders loving service to all His creatures, animate or inanimate, irrespective of race, colour, caste, community, sect or sex, and is so very merciful that he does not like that they should suffer eternal damnation in consequence of their deeds done in this or previous births."[64]

Take for instance, the cases of Sri Thakur Haridas and Thakur Vasudeva Datta who have sacrificed their lives for the redemption of the world;—the former by suffering untold tortures and tyrannical oppressions at the hands of his persecutors, but at the same time invoking the Mercy of

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63. Geeta 6. 30. 64. Bhag. Sk. XI. 29. 34..

the Supreme Lord to forgive them, so that they may not suffer any punishment either in this life or hereafter for his sake;[65] while the latter (Sri Thakur Vasudeva Datta) being ready to take upon himself all the sins and offences committed by the fallen souls in their various births and re-births with their due eternal damnation, thus to suffer eternal perdition for their sake.[66] Gentle reader! is there any second instance of such all-round magnanimous sacrificing spirit in the history of the world in any country or in any age?

"The service of the Absolute-realised souls is the open gate to liberation, while the society of those who wrongly consort with women is the chief gate leading to the hell of worldly sufferings. Those whose minds are not ruffled, who are calm, dispassionate, God-loving, friendly to all, who observe rules of good conduct in life are called 'Sadhus' or saints".[67] The company of such Sadhus is the root of the birth of Krishna-Bhakti. Even when Krishna-Prema springs up, still Sadhu-sanga is the principle limb of Bhajana, as it is the root-cause of devotional Love. "In the religious congregation of Sadhus, enlightening discourses about My Names, Forms, Attributes and Deeds are held, and these discourses serve as relish to the hearts of the devotees and are sweet to their ears. Sincere and submissive listening to these soul-awakening discourses gives birth to Sraddha, Rati (dawn of Love) and Prema-Bhakti for Me in gradual succession".[68]

But associaton with Sadhus bears no fruit, if one keeps the company of the Asadhus or anti-devotionalists alongside. Hence the abjuration of bad company is as essential a rule for pure devotional life of a Vaishnava as the

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65. Ch. Bhag. Adi. XVI: 101-115

66. C. C. Madhya. XV. 162-163.

67. Bhag. Sk. V. 5. 2.

68. Bhag. Sk. III. 25.25.

asssociation with Sadhus. Those who wrongly consort with women and are averse to Krishna-worship are Asadhus. Their company must be shunned at all cost. For, "the company of the wicked saps all the best virtues, *viz.*, truth, purity, compassion, reticence (non-indulgence in idle gossip), intelligence, modesty, beauty, fame, forbearance, dispassion, self-control and glory. The company of those unsteady and ignorant people who misidentify themselves with their bodies and minds, who are, therefore, anti-devotional in nature and are like dancing puppets at the beck and call of women, must be eschewed by all means. No other company is so delusive and ensnaring as the company of women and of those who consort with them".[69]

The following is the rule of perfectly devotional life of a Paramahamsa-Vaishnava. "He should not only shun the society of the profligate as well as all those socio-religious duties that are enjoined by the Scriptures, but must take unreserved shelter, helplessly but not hopelessly, in the Lotus Feet of Sri Krishna."[70] If a learned man happens to realise the Qualities of Sri Krishna, he worships Him to the exclusion of all other deities, as is proved in the case of Uddhava to whom Sri Krishna is the Most Munificent and the Ocean of all Mercy. "Ah! where is such an All-Merciful Being in Whom I should take absolute shelter as Sri Krishna Who gave even the wicked witch Putana a foster-mother's high place, though she, with infanticidal intention, suckled Him (the Baby Krishna) at her poisoned breast?"[71]

The '*Saranagata*' and the '*Akinchana*' (having no worldly acquisitions) have the same qualities with this

69. Bhag. Sk. III. 31. 33-35.

70. Gita. XVIII. 66 and Bhag. Sk. X. 48. 26.

71. Bhag. Sk. III. 2. 23.

distinction, that *Saranagati* includes, in addition to '*Akinchanatva*', complete resignation. After taking refuge in Sri Krishna, a devotee surrenders himself entirely to His Lotus Feet and by His Grace is elevated to the Transcendental Plane. "When a person resigns all activity for his selfish pleasures and gives himself up to Me with the aptitude of unalloyed loving service, he is liberated from his earthly life and becomes *entirely Spiritual* and is, therefore, fit for the attainment of My Eternal Companionship".[72] "He who does not energize his activities on righteous cause, whose righteousness does not result in worldly detachment which, in its turn, does not culminate in the service of the Supreme Lord Sri Krishna, is one who is more dead than alive."[73] "That birth, that deed, that life, that mind or that word of the people is worth the name, which is conducive to the acceptable service of Sri Krishna Who is the Supreme Lord and Soul of the Universe".[74]

I. Sadhana-Bhakti

The function of the senses of one fostering a devotional aptitude towards Sri Krishna, when solely aimed at for His pleasure, is called Sadhana-Bhakti[75] Hearing, chanting, etc., are its characteristic features which, when matured, produce the rich treasure of Krishna-Prema. Love for Sri Krishna is inherent in the unalloyed heart of every Jiva and is not to be acquired by any artificial means. It is enkindled in a heart when purified by Sadhan-Bhakti. This Sadhan-Bhakti is twofold (A) Vaidhi Sadhana-Bhakti and (B) Raganuga Sadhana-Bhakti.

A Vaidha Sadhana-Bhakta is one who has *no spontaneous inclination for the service of Sri Krishna* but worships Him with firm faith in obedience to the injunctions of the

72. Bhag. Sk. XI: 29. 34. 73. Bhag. Sk. III. 23. 56.

74. Bhag. Sk. IV. 31. 9. 75. Bh.-R-S., P. V., Lahari II. 2.

(A) Vaidhi Sadhana-Bhakti—Her Sixtyfour Limbs

Scriptures. "It is the duty of a Vaidha Sadhana-Bhakta, O Bharata! to hear, chant and meditate upon the Supreme Lord Sri Vishnu, the Universal Soul, the All Beautiful Absolute Entity and the Liberator of the Jivas from the bondage of Maya".[76] "Sri Vishnu must always be remembered and never be forgotten. All the Scriptural injunctions as to what should be done and what should be avoided purport to these two objects".[77] There are sixtyfour modes or limbs of Vaidhi Sadhana-Bhakti. They are as follows:— (1) taking shelter at the Lotus Feet of a Sad-Guru, (2) initiation, (3) faithful service to the Guru, (4) enquiring of and learning the true religion, (5) following the path of Sadhus who are Absolute-realised souls, (6) renunciation of enjoyment for the pleasure of Sri Krishna, (7) residence at holy places associated with Sri Krishna. (8) accepting neither more nor less than what would suffice for one's sustenance, (9) fasting on each Ekadasi day, (10) adoration of pure Brahmins and Vaishnavas, cows, 'Amalaki' and 'Asvattha' trees. (11) shunning all offences against the Holy Name[78] and the Vaishnavas and their services, (12) abjuring the company of non-Vaishnavas, (13) taking only a few disciples, (14) avoiding the study and exposition of books of various schools of thought, (15) looking upon loss and gain alike, (16) not giving way to grief and sorrow, (17) refraining from disparaging other gods and scriptures, (18) never listening to scandal against Vishnu or Vaishnavas, (19) never indulging in worldly gossip, (20) giving no shock by word, thought or deed to any creature on earth, (21-29) hearing, chanting, meditating, serving the Holy Feet, worship, salutation, servitude, friendship and self-resignation to Vishnu and Vaishnavas, (30) dancing before the Divine Image, (31) singing holy songs regarding Sri Krishna's Name,

76. Bhag. Sk. II. 1. 5. and Sk. XI. 5. 2-3.

77. Padma-Puran. Ch. LXXII. 100.

78. Vide page 31. foot-note.

Form, Attributes and Deed etc., (32) representing before Vishnu and Vaishnavas one's helplessness, (33) prostration before the Holy Image of Vishnu and Vaishnavas, (34) rising from one's seat to welcome the Holy Image and Vaishnavas, (35) visiting holy shrines associated with Sri Krishna, (36) following the Holy Image and the Vaishnavas when They start to depart (37) gyrating the holy places associated with Sri Krishna, (38) hymning. (39) reciting the Holy Names of Sri Krishna, (40) congregational chant or Samkeertana of Sri Krishna's Name (41-44) respectfully accepting Mahaprasadam, consecrated incense, garlands and perfumed essence, (45-47) witnessing the Divine Arati and celebration of Mahotsava and beholding with soul's eye the Holy Image, (48) giving up to Sri Krishna whatever is dear to one's own self, (49) constant contemplation on His Lotus Feet, (50) serving Him, and the Things and Persons related to Him, (51-54) constant service of Tulasi, Vaishnava, Mathura (Plane of Transcendental Knowledge) and the Bhagavatam—service to these four having been approved by Sri Krishna, (55) energizing all activities to the service of Sri Krishna, (56) absolute reliance upon Sri Krishna's Mercy, (57) celebration of Sri Krishna's Nativity as well as the Advent and Ascension Days of His Apostles (Acharyas) in the company of Bhaktas, (58-63) the sixfold Saranagati with body, mind and soul and (64) celebration of Urja-Vrata in the month of Kartik (October-November).

These are the sixtyfour modes or limbs of Vaidhi Sadhana-Bhakti, but the chief five of them are (1) association with Sadhus, (2) Samkeertana of Sri Krishna's Name (3) Listening to the reading of the *Bhagavatam*, (4) dwelling in Mathura and (5) reverential service to the Holy Image of Sri Radha-Krishna. Even a little of these five is enough to generate Love for Sri Krishna. Some may practise one, and some more than one, but it is *steadfast attachment* for the same that begets Krishna-Prema.

Of the ninefold methods of devotion (described by Sri Prhalad Maharaj to his father) (1) king Parikshit attained to the Lotus Feet of Sri Krishna by following the devotional method of *hearing* (2) Suka Deva attained the same by *chanting*, (3) Prahlad by *meditating* (4) Lakshmi Devi, by *serving the Lotus Feet of Narayana*, (5) Prithu, by *worshipping* His Holy Image (6) Akrura, by *greeting* His Lotus Feet (7) Hanuman, by *serving and doing all that pleased* Sri *Raghava Rama*, (8) Arjuna, by *friendship*, (9) and king Bali, by *complete self-resignation*".[79]

Raja Ambarish cultivated Krishna-Bhakti with all his senses, physical and mental. "He employed his mind in the contemplation of the Lotus Feet of Sri Krishna, his words in singing His praise, his hands in cleansing the Temples of Sri Krishna, his ears in hearing the Holy Narratives of Sri Krishna, his eyes in seeing the sacred shrines, the holy feet of the Vaishnavas and the Holy Image of Sri Krishna, his limbs in touching the sacred feet-dust and the sacred bodies of His devotees, his nostrils in inhaling the perfume of sacred Tulasi (Basil) offered to the Lotus Feet of Sri Krishna, his tongue in accepting respectfully the remains of food offered to Sri Krishna, his feet in walking to the holy places associated with Sri Krishna, and his head in bowing down to the Lotus Feet of Hrishikesa, the Lord of the senses. He renounced all sensual enjoyments living only on His Grace, and entertaining the sole aspiration for His service only, as is inherent in a servitor of the Supreme Lord".[80]

"He who worships Sri Krishna with steadfast attachment by renouncing all desires and obligations to his wife and children, friends and relatives, is not indebted to the gods, sages, elements, kith and kin or the manes."[81] "He

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79. Padyavali, Sl. 53. 80. Bhag. Sk. IX. 24. 18-20.

81. Bhag. Sk. XI. 5. 41.

who worships Sri Krishna transcending Sastric rites, feels no temptations for forbidden sinful actions. Even if he commits a sin unwittingly, Sri Krishna, the Indweller of his heart, purifies him and he need not practise any penance for it".[82] "Karma, Jnana, Vairagya (asceticism)—these form no integral part of Bhakti. Inoffensiveness and continence follow *pari passu* a devotee of Sri Krishna".[83]

(B) Raganuga Sadhana-Bhakti

Ragatmika-Bhakti is only to be found among the Associates of Sri Krishna in Vraja. The devotion that follows the footsteps of Ragatmika Bhaktas is called Raganuga-Bhakti. "Intense longing and spontaneous Love for the Adored Object Sri Krishna is the distinctive characteristic of Ragatmika-Bhakti".[84] A passionate longing for the Adored Object of Love is the *Svarupa* (constitutional) feature and an absorption in the Desired Object of Love is the *Tatastha* (efferent or manifestive) feature of Ragatmika-Bhakti. "A spontaneous inclination of selfless Love for Sri Krishna following in the wake of a Vrajavasi is the characteristic feature of a Raganuga-Bhakta who does not require to pay any heed to Sastric reasonings".[85]

There are two types of cultivation of Bhakti by the Raganuga-Bhaktas, *viz.*, the external and the internal. "Externally, a Raganuga-Bhakta performs the devotional functions of hearing, chanting, etc., through his serving physical sense-organs. Internally, a Raganuga-Bhakta, realising himself to be an attendant of a Gopee, renders, day and night, eternal loving confidential service to Sri Krishna, the Lord of the Gopees in Vrindavana."[86] "A Raganuga-Bhakta must always intently serve Sri Krishna in Vraja

82. Bhag. Sk. XI. 5. 42.
83. Bhag. Sk. XI 20. 31.
84. Bh. R. S., P. V., Lahari II, 131.
85. Bh. R. S., P. V., Lahari II, 131 & 148.
86. Bh. R S., P. V. Lahari II, 151, 152.

under the benign guidance of his most Beloved Divine Master, Who is the most Intimate and Dearest Associate of Sri Krishna. He must not spend even a single moment of his life without discoursing about the Names, Forms, Attributes, Entourage and Pastimes of Sri Krishna".[87] "A Raganuga-Bhakta incessantly serves Sri Krishna in fourfold 'Rasas'—either as a Servitor, a Friend, as Parents, or a Sweetheart. A Bhakta of Santa-Rasa lacks in Raga."[88]

The Principles of Bhava-Bhakti and Prema-Bhakti are always the End or the Ultimate Goal of the principle of Sadhana-Bhakti, the Means. "Bhava or the sprout of Divine Love is awakened in the unalloyed heart of a Jiva which is softened by an intense longing for Sri Krishna. It is compared to the rays of the Sun of Divine Love".[89] "When the pure heart is thus softened, this Bhava or Dawn of Love, deepened and intensified by strong attachment for Sri Krishna, becomes Prema or Divine Love, the Ultimate Quest of all human souls".[90]

II
Bhava-Bhakti
III
Prema-Bhakti

The following are the nine gradual stages from Sraddha to Prema-Bhakti:—A fortunate soul gets the seed of (1) '*Sraddha*' from the causeless mercy of Sri Guru-Krishna. Then follows (2) '*Sadhu-Sanga*' (association with the Sadhus or true Vaishnavas). It is not possible for a neophyte to understand Adhokshaja-Krishna Who is not subject to limited human sense-experience, without submissive listening to the Transcendental Words of the Absolute-realised souls. Next comes (3) '*Bhajana-Kriya*' or honest and earnest observance of 'bhajana', which consist in hearing and chanting, etc., the Names, Qualities and Narratives of Sri

Stages of Sadhana-Bhakti

87. Bh. R. S.. P. V., Lahari II, 150. 88. Bhag. Sk. III. 25.38.
89. Bh. R. S., P. V., Lahari III. 1. 90. Bh. R. S., P. V. Lahari IV. 1.

Krishna in the association of Sadhus. Then follows (4) '*Anartha-Nivritti*' or cessation of 'Anarthas' (evils) which are primarily four in number, *viz.*, *(a)* 'Tattva-Bhram' or ignorance of the real nature of one's own Self and Sri Krishna and Maya *(b)* 'Asat-Trishna' or the evil propensity to enjoy or renounce the world, *(c)* 'Hridaya-Daurvalya' or frailties of the heart consisting in hankering after wealth, women, name, fame, etc., and *(d)* 'Aparadha' or offences against Vishnu and Vaishnavas. Then (5) '*Nishtha*' or devoutness, constancy or steadfastness follows the subsidence of Anarthas. 'Nishtha' begets (6) '*Ruchi*' or relish for hearing and hymning on Sri Krishna's Name, etc. From 'Ruchi' arises (7) '*Asakti*' or strong attachment for Sri Krishna, From 'Asakti' sprouts up 'Bhava' or Dawn of Acme of Love, which is called (8) '*Rati*'. When this Rati or passion for Sri Krishna is deepened, it is called (9) '*Prema*' or the concentrated form of Acme of unalloyed Bhakti to Sri Krishna. This Prema alone is capable of capturing the heart of Sri Krishna Who is otherwise Unconquerable. 'Sraddha' is the foundation-stone of Vaidha Sadhana-Bhakti, culminating in 'Rati' which is the basis of Raganuga Sadhana-Bhakti.

Characteristics of a Bhava-Bhakta

The devotee in whose heart this 'Bhava' or 'Rati' sprouts up, is marked by the following nine internal symptoms:—(1) '*Kshanti*': a devotee in whom 'Rati' is awakened is not ruffled by any earthly cause of disturbance, (2) '*Avyartha-kalatvam*': he never wastes his time with anything that does not concern Sri Krishna, (3) '*Virakti*': he does not like celestial enjoyments or sensual pleasures of the Karmis or Kaivalya (union of Jivatma with Paramatma) of the Ashtanga-Yogis or oneness with Abstract Brahman of the Jnanis. He is dispassionate, but withal attached to all things meant for the devotional purpose, (4) '*Mana-sunyata*': though he may be the highest of all, he

considers himself the lowest, (5) '*Asabandha*', he has a deep-rooted belief that he shall receive the Grace of Sri Krishna. "O the Most Beloved of the Gopees! I have no merits, no Prema or Sadhana-Bhakti arising from hearing and chanting Thy Holy Name, no companionship of Sadhus, no Jnana, Piety or superior caste, by which I can attain to Thee. Still, O Lord! a sanguine and deep-rooted hope for the attainment of Thy Grace is tormenting me, ever and anon; for, I have heard that Thou doest good in all possible ways even to the most worthless being like me"[91] "(6) *Sam-utkantha*': he possesses feverish yearning for Sri Krishna's Grace, (7) '*Nama-gane-sada-ruchi*': he cherishes a constant longing for singing the Glories of the Holy Names of Sri Krishna, (8) '*Asakti-stad-guna-khyane*': he always loves to hear and relate the Qualities and Deeds of Sri Krishna and (9) '*Priti-stad-vasati-sthale*': he always loves to reside in places consecrated by the Leelas of Sri Krishna. "O Lotus-Eyed! when shall I perform an ecstatic dance on the bank of the Yamuna, with tears in my eyes, chanting Thy Holy Names."[92]

Characteristic Features of a Prema-Bhakta

"The foollowing are the characteristic features of a Prema-Bhakta: Even the wise fail to comprehend the speeches, acts and gestures of a Prema-Bhakta whose heart is full of Love for Sri Krishna. "With such characteristics of Prema-Bhakti, the devotee realises Divine Love for Sri Krishna by chanting His Holy Names; and with a heart saturated with intense longing for His 'darsan', sometimes laughs aloud, weeps, laments for separation in Love for Him, sings and dances like the mad, without caring for what the people will say."[93] As love develops, it takes the successive sweeter forms of *Sneha*, *Mana*, *Pranaya*, *Raga*, *Anuraga*, *Bhava*

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91. Sri Rupa's quotation from Sri Sanatana.

92. Bh. R. S., P. V., Lahari II. 65. 93. Bhag. Sk. XI. 2. 40.

and *Mahabhava*, just as sweetness itself increases in successive stages of purification of juice (of sugar-cane) molasses, khanda-guda, black sugar, yellow sugar-candy and white sguar-candy. In relation to the *Asraya* (person loving) of Love, 'Rati' is of five kinds, *viz.*, Santa, Dasya, Sakhya, Vatsalya and Madhura. The permanent emotions of Bhava mingled with fourfold ingredients mature in the form of Krishna-Prema-Rasa. The fourfold ingredients of Rasa are Vibhava, Anubhava, Sattvika and Vyabhichari, or Sanchari, just as curd mixed with guda, black pepper and a bit of camphor-powder becomes a thing of exquisite deliciousness called Rasala. Vibhava is of two kinds:—(1) Alambana (prop) which is enkindled by Sri Krishna and (2) Uddipana (stimulus) which is enkindled by the notes of His Flute. Alambana is of two kinds: (1) 'Vishaya' Who is Sri Krishna Himself and is the Sole Object of Rati and (2) Asraya in fivefold characters offers Rati to the only Object of Love, *viz.*, Sri Krishna. Anubhava is stimulated by smile, dance and song. Stupor and other emotions are included in Sattvika-Anubhava. Vyabhichari or Sanchari is of 33 kinds such as satiety, rapture, etc. Rasa, like Rati, is of five kinds, *viz.*, Santa, Dasya, Sakhya, Vatsalya and Madhura. In the Santa-Rasa, Rati advances up to the stage of Prema; in the Dasya, up to Raga, and in the Sakhya and Vatsalya, up to Anuraga. All these charctertistic features have been mentioned in 'Sri Rupa Siksha'. [94]

"Sri Krishna, the Darling of the lord of Vraja, is the Chief of Lovers, while Sri Radhika is at the head of His Consorts. Countless are the Qualities of Sri Krishna, even one of which when heard, can soothe the ears of a Bhakta. Endless are also Sri Radha's qualities, [95] of which twenty-

94. The Lord's Teachings to Sri Rupa Goswami Prabhu, in C. C. Madhya, Ch. XIX.

95. C. C. Madhya. XXIII. 82-86.

five are the chief ones which have captured Sri Krishna's Heart, Who has His sixtyfour Principal Divine Qualities.[96] The Lover Sri Krishna and His Consort Sri Radhika are the themes of 'Madhura Rasa', the '*Vishaya*' being Sri Krishna and the '*Asraya*', Sri Radhika. Similarly, in the 'Dasya Rasa', the '*Asraya*' is a servant; in the

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96. THE SIXTYFOUR QUALITIES OF SRI KRISHNA
(C. C. Madhya. XXIII. 66-80.)

1. Unparalleled Leader
2. Of Charming Body
3. All-Beautiful
4. Lustrous
5. Strong
6. Ever Youthful or Adolescent
7. Knower of all languages
8. Truthful
9. Agreeable Speaker
10. Excellent Debater
11. All-Learned
12. All-Wise
13. Ready-Witted
14. Shrewd
15. Clever
16. Capable
17. Grateful
18. Strong-Minded
19. Considerate to circumstances, place, time and person
20. Adept in Sastric lore
21. Holiest of the holy
22. Self-controlled
23. Decisive
24. Controller of Senses
25. Patience Personified
26. Grave
27. Calm and Composed
28. Impartial
29. Munificent
30. Religious-Minded
31. Valorous
32. Compassionate and Kind
33. Giver of due respect to all
34. Propitious
35. Polite and Courteous
36. Dignified
37. Protector of devotees
38. Keen-Witted and Talented
39. Friend of surrendered dependents
40. Captured by or attached to Love
41. Giver of all Good
42. Illustrious
43. All-Famous
44. Centre of All-attractions
45. Refuge to the good and virtuous
46. Guardian and Enchanter of women
47. Worshipped by all
48. Prosperous
49. Superior to all in every respect
50. Supreme Entity or Principle
51. Reflector of Self
52. All-Knowing and Omniscient
53. Ever Fresh and New
54. Having the Form of All-Being-Intelligence-Bliss
55. Possessing all-success and achievements
56. Possessing Extraordinary Powers
57. Possessing a crore of Forms in the Universe
58. Fountainhead of all Descents
59. Giver of Mukti even to enemies killed
60. Attractor of All Atma-Ramis
61. *The Ocean of All-Attractive, Wonderful Leelas*
62. *Ever Encircled with Devotees adept in their Confidential Loving Service to Him*
63. *All-Attractive Flutist*
64. *Unequally Sweet and Ever Charming Beautiful Form.*

The last Four are the special Characteristic Qualities of Sri Krishna Which are not found in any of His other Descents.

'Sakhya-Rasa', a friend; in the 'Vatsalya-Rasa', the parents; and in the 'Madhura-Rasa', the milk-maids of Vraja, of whom Sri Radhika is the Foremost; but in all these Rasas, Sri Krishna is the Only '*Vishaya*'. The Rasa is tasted only by the devotees of Sri Krishna and is not comprehensible to devotees of His other Manifestations or Descents, not to speak of the non-devotees."

Then the Lord taught Sri Sanatana Goswami all about *Yukta-Vairagya* which consists in the proper use and enjoyment of all things, sentient and insentient, belonging to Sri Krishna, in the spirit of non-attachment, and condemned *Falgu-Vairagya* or pseudo-asceticism and *dry gnosticism.* The Lord, in the course of His teachings, rejected the stories of (a) 'Maushala-Leela' (Sri Krishna's disappearance), (b) 'Keṣavatar' (mythological attribution that Krishna and Baladeva were born from the two hairs, black and white, of Kshirodakasayee Vishnu) and (c) abduction of the Queen-Consorts of Dvaraka and other fabricated anti-devotional aberrations, as illusory to delude men of demoniac characters. The Lord then explained the "*Atmaramascha....*" sloka of *Srimad Bhagavatam*[97] in sixty-one diverse ways, which astounded Sri Sanatana who implored the Lord to inspire him with true knowledge of what He had taught him. In the course of explaining the sloka, the Lord extolled the beneficial effect of Sat-sanga or the holy associations of Sadhus, and narrated as follows the story of a fowler who gave up his sinful profession and became a true devotee of Sri Krishna by the grace of the holy saint Sri Narada Goswami.

"One day, Sri Narada Goswami met a fowler on his way to Prayag (Allahabad) for a bath in the Tribeni during Magh-Mela held every year from time immemorial.

97. Bhag. Sk. I. 7,10.

The fowler looked very terrible with a grim face and blood-red eyes. With his arrow the fowler had shot a deer, a boar and a hare, all half-dead and struggling hard for life due to unbearable pains from the wounds inflicted. The very sight moved the heart of the holy Saint to pity. Leaving the proper track aside, he approached the fowler who got enraged at this intrusion, called him names and asked the reason of his (Narada's) coming to him leaving the right track. The holy Saint replied that he could not make out why he (the fowler) had left the animals half-killed instead of killing them outright. "It gladdens me to see the animals half-dead struggling hard for life" was the reply. The holy Saint said, "May I request you one thing?" "What, a skin of a deer or of a tiger?" asked the fowler. "No, I want nothing of the kind; I want that you should kill the animals outright, and not leave them half-killed struggling for life", exhorted the Saint. "Why, what is the matter if they are half-killed?" was the enquiry. Then the Saint explained to him, "It pains the animals very severely; you commit great sins by killing these animals but by torturing them half-killed, you commit greater sins; moreover, the animals you now kill will kill you in your next life, as night follows the day". The words issuing form the holy lips of Sri Narada Goswami produced their desired effect. Remorseful, the fowler implored the Saint for his deliverance from sins. Then Narada Goswami averred, "Then break your bow first and I will deliver you". "How shall I live then?" was the query. "I shall send you your daily food", was the reply from the holy Saint. At this, the fowler broke his bow and arrow, and fell down at the Lotus Feet of Sri Narada Goswami who gave him the following instructions:—"Go home, distribute your wealth among the Brahmins; both you and your wife leave the house for good, each with a piece of cloth on, build a cot on the river side, plant a Tulasi and worship Her in ninefold ways, *viz*:— (i) Her darsan (ii) Her touch, (iii) meditating

The Fowler and Sri Narada Goswami

on Her, (iv) hearing Her Glories, (v) chanting those Glories, (vi) offering prostrated obeisances to Her every day (vii) gyrating Her (viii) watering Her after bathing and (ix) worshipping Her with deep devotion. This will lead you to Vaikuntha, the Spiritual Abode of all Jivas; chant the Holy Name of Sri Krishna incessantly; I shall send you Mahaprasadam every day; accept what is required for you both". Saying this, Sri Narada Goswami restored the denizens of the forest to their normal life at which they repaired with great delight. Astonished beyond measure, the fowler again offered his prostrated obeisances to his Gurudeva, Sri Narada Goswami, went home and acted accordingly. The fowler's reputation as a Vaishnava spread far and wide, and the villagers began to flock to his hermitage with so much of food that he was obliged to accept what was needed, and return the remaining as directed by his Gurudeva.

"One day, Sri Narada Goswami, accompanied by his friend Sri Parvata Muni, arrived at the hermitage of the fowler. Overwhelmed with joy, the fowler fell prostrate at the lotus feet of both the Saints, sweeping carefully with his cloth the ants that stood on the way of his greetings. Such conduct of the fowler attracted the attention of Sri Narada Goswami who said, "O fowler! no wonder that such qualities of inoffensiveness and kindness to all beings should adorn your character. Those who are neophytes in the spiritual practice are not at all prone to harm other beings; on the other hand, they are merciful to those beings in relation to the Supreme Lord".[98] The fowler brought both the Saints to his hermitage, worshiped them with due regard and reverence, 'took their feet-dust, feet-wash and sacred remnants of their dishes' which sent a thrill of joy in his heart',[99] and with tears in his eyes began to dance and chant the holy name of Sri Krishna with uplifted arms. Seeing

98. Skanda-Puran. 99. C. C. Antya. XVI 60.

his devotional fervour, Parvata Muni accosted Sri Narada Goswami with the following words, "Thou art really a touch-stone, as thou hast transformed a piece of hard iron into a molten gold". Showering their blessings upon the fowler, the two Saints wended their way. Such is the effect of *Sat-sanga.*

The Entity of the Absolute

"The Absolute is the Supreme Entity focussing All-being All-Intelligence and All-Bliss. He is the Beginningless, yet the Beginning, the Middle and the End of the temporal world. He is the Prime Cause of all causes. He is the Fountainhead of all manifestations, spiritual and material. He is All-Love, All-Beauty and All-Harmony. He is the Only Attracter, the only Enjoyer, the only Proprietor of all that exists. He is the only Master. He is the Entire Whole, the Central Figure of Truth, Beauty, Love and Harmony. He is the Lord of all lords. He is the Chief Emporium of all Divine Emotions. He is the 'Akhila-rasa-mrita Murti'. He is the original Guide of all true cognition, volition and emotion and of their transformations. Viewed as Pure Existence, He manifests Himself as Brahman, Which is His Effulgent Aspect. Viewed as conjoint Existence and Intelligence, He is Paramatma, the All-pervading Over-Soul, the Partial Immanent Aspect of the Supreme Lord. Viewed as conjoint Existence, Intelligence and Bliss, He manifests His Own Form as Bhagavan possessed of Sixfold Divine Attributes of Majesty, Glory, Beauty, Power, Intelligence and Freedom in the fullest degree. In His Majestic Aspect, He is Narayana in Vaikuntha, the lower half of the Transcendental Sphere. In His Beautiful Loving Form, He is All-Loving, All-Beautiful Sri Krishna in Goloka, the upper half of the Spiritual Realm. In His Majestic Aspect, His All-Loving Nature is latent; and in His All-Beautiful Loving Form, His Majestic Nature is unmanifest. Brahman is realized through the path of Jnana,

Paramatma, through the path of Yoga and Bhagavan, the Supreme Lord, through the path of Bhakti.

"The Supreme Lord is endowed with innumerable unlimited Potencies of which the three principal Ones are (1) His Chit or Internal Spiritual Potency from Whom emanates His Perfect Transcendental Realm with all His Divine Entourage, (2) His Achit or external, material, eclipsing and repelling, deluding Potency which is the shadow of His Internal Chit Potency. The manifested mundane worlds, the material mind and body, passing time, space, accommodating limited entities, the elements of Nature and their properties, the stellar system, etc., which constitute the sphere of the deluding experience of fallen souls, are the products of this Mayik Potency and (3) His Marginal Jiva-Potency lying in between the Chit and Achit Potencies, gives rise to all Jiva-souls that are spriritual atomic parts of His Internal Chit Potency. Although the individual soul is essentially spiritual, he is exposed, by virtue of his infinitesimality and marginal position, to the simultaneous attractions of Chit and Achit Potencies at the opposite poles. The Achit Potency, which is foreign to his nature, can have hold on him until he exerts his utmost against the domination of his foreign nature of lording it over the phenomenal world. He is then, confirmably to his stubborn wishes, put into a kind of waking dream by Maya, under whose influence he misidentifies himself with his material mind and body in which he is imprisoned for penal servitude and is filled with an insatiable ambition to enjoy the phenomenal world by his enjoying or optimistic and abnegating or pessimistic moods.

Three Potencies and Their Relation with the Lord

"Jivas emanate from Sri Krishna as the rays from the sun. All the three Potencies exist in Him. He exists in each of them as the Indwelling Wielder. They are neither

separate from nor one and the same with Him. Hence, they are simultaneously distinct and non-distinct from Him—a fact which is inconceivable by the perverted cognitive faculty of the conditioned soul.

He is Adhokshaja

"The Supreme Lord is the Absolute Entity. He is Adhokshaja, *i. e.*, He does not care to accept the services of His extraneous Potency and reserves the right of not being exposed to or coming under the jurisdiction of limited human sense-experience inasmuch as He is beyond the scope of time and space, which are the manifestations and creations of His External Deluding Mayik Potency. He need not, therefore, be anthropomorphised nor apotheosised. By so doing He is blasphemed. By such rank blasphemy one can only court eternal perdition.

He and His Attributes etc., One and the Same

"In the Transcendental Realm, the Absolute Entity is One and the Same with His Name, Form, Attributes, Entourage, Deeds and Realm—a fact which is quite different from our experience of the mundane non-absolute plane. Hence Sri Krishna, being Absolute Entity, is One and the Same with His Name, Form, Qualities, Entourage and Amorous Pastimes in His Blissful Abode of Goloka. His Name manifests Himself to this world in the Form of Divine Sound or Word on the Holy Lips of the Sad-Guru and to the aural reception of the submissive soul helped by the *special grace* of the same Sad-Guru. The Holy Name being One and the Same with Sri Krishna reveals Himself to the pure essence of a fallen soul when it is purged of all worldly dross. No amount of mundane endeavours of hearing and chanting the Name of Sri Krishna for millions of years is competent enough to enable one to realise the true Nature of the Holy Name and enkindle Love for Him, unless and until one absolutely surrenders oneself to

the Sad-Guru, hears from Him the Eternal Glories of the Holy Name and chants Him, free from all offences."

Thus Sri Sanatana Goswami was taught all about '*Sambandha Jnana*' by the Lord during His two months' stay at Benares.

So prays Sri Sanatana Prabhu while chanting the Holy Name—"Let the Super-Excellent Nectarine Bliss of Holy Name be the Only Ornament of my life. Glorified be the Blissful Holy Name of Murari (the Killer of the demon Mura), the Name Which retards the selfish efforts for performances of Varnasram Dharma (socio-religious duties such as worship, meditation) and Which, when uttered for once (without any offences), gives all beings freedom from the bondage of Maya".

CHAPTER XXI

THE LORD AND PRAKASANANDA SARASVATI

One day, during His stay at Benares, the Lord accepted the invitation of a Maharatta Brahmin in his house where the Lord met Prakasananda Sarasvati, one of the greatest exponents in India of the Pantheistic or Monistic School. The beautiful and smiling Face of the Lord, His calm and serene Look, the stalwart and symmetrical Build of His Body, the sparkling intelligence beaming forth all about His Personality, and above all, the sweet and constant soul-enchanting Names of Sri Krishna coming out of His Holy Lips, attracted the attention of all assembled there.

Lord's Conversion of Prakasananda

In reply to the query of Prakasananda as to why He had neglected the study of the Vedanta, the duty of a Sannyasi, the Lord said that He had neither the capacity nor intelligence to read and understand the same by the limited empiric knowledge. The Lord further added that the Absolute Truth reveals Himself to a sincere seeker on his unconditional submission to the *bona fide* Spiritual Perceptor, Who alone wields the Divine Power to enable him to realise the Absolute. Assured by this *Method of Revelation*, He had sought the shelter at the Lotus Feet of His Divine Master Who, out of His causeless infinite Mercy, had initiated Him with the Holy Name and Mantra (spiritual formula of invocation) of Sri Krishna. Then the incessant chanting of the Holy Name not only convinced Him as to the Oneness of the Name, Form, Attributes, Entourage and Amorous Deeds of Sri Krishna with Sri Krishna Himself, but also fully intoxicated Him with Divine Love.

Absolute Truth Reveals through Submission

Compared to this Eternal Nectarine Ocean of Krishna-Prema, not only the fourfold objects of human pursuits

sought by the elevationists and the salvationists are as worthless as dirt, but also Brahmananda (the so-called bliss of oneness with Brahman of Monism) is but a drop.

Chanting the Name of Sri Krishna is both the Means as well as the End of all genuine spiritual endeavours. The Vedanta-Sutras are the Transcendental Words of Sri Krishna, and are, therefore, free from the fourfold defects due to (i) error, (ii) inebriation or inadvertence, (iii) inadequacy of senses and (iv) spirit of deception. They speak of the Eternal Personality of the Absolute Who is All-Being, All-Intelligence and All-Bliss. He is endowed with His Plenary Potency manifesting Herself in threefold Forms, *viz*:—(1) Divine Internal Potency, (2) External Deluding Potency and (3) Intermediate *Jiva*-Potency, from which the Spiritual Realm, the material universe and the *Jiva*-souls, respectively, are emanated.

Jiva's Achintya-Bheda-bheda Relation with Sri Krishna

Marginally situated, the *Jiva*-soul possesses an alternative choice between the selfless service of the Supreme Lord Sri Krishna and the sensuous enjoying aptitude like the Karmis or the renouncing temperament like the Jnanis merging themselves in Abstract Brahman of Exclusive Monism. But the *Jivas* are the eternal servants of Sri Krishna, in their unfettered state. The forgetfulness of this eternal function of the soul proper turns the *Jivas* into either Karmis, Jnanis or Yogis, etc., making them enslaved by the triple qualities of Maya and whirling them in the mundane worlds in the cycle of Karma, Jnana, Yoga, Tapah, etc., until they are relieved of this Mayik bondage by their sincere association with the Sadhus or Absolute-realised souls. Both the *Jivas* as well as the mundane and spiritual entities are simultaneously distinct and non-distinct from Sri Krishna. Like the rays of the sun, they exist in Sri Krishna. They are not separate from Sri Krishna Who

exists in each of them; but, at the same time, they are not identical with Him Who is Omnipotent and Omniscient. This is known as the Doctrine of *Achintya-Bheda-bheda.* It is *Achintya*, because it is inconceivable to limited human understanding. The Vedanta or the Crest-Jewel of the Vedas, is replete with this Doctrine of *Achintya-Bheda-bheda* and the *Srimad Bhagavatam* is the unstained authoritative Commentary of the Aphorisms of the Vedanta. The compiler of the Brahma-Sutras and author of the *Srimad Bhagavatam*, the Commentary thereof, is the Same Divinely commissioned Personage, *viz.*, Sri Krishna-Dvaipayana Vedavyasa, the Prime Acharya and the Foremost World Teacher.

The simple and clear expositions of the Aphorisms of the Vedanta given by the Lord made an indelible impression on the minds of His audience, who distinctly understood the ulterior motive of the monistic commentary of the Sankara-Vedanta School. They welcomed the cult of pure Bhakti, the eternal function of the *Jiva*-soul, and joined the congregational chant of the Holy Name of Sri Krishna promulgated by the Lord. With the conversion of Prakasananda Sarasvati, the whole of the Benares School accepted the cult of the *Srimad Bhagavatam* or the Naimisharanya School of thought.

The Lord sent Sri Sanatana Goswami to Vrindavana with the following Mission to meet Him subsequently at Puri:—(1) Establishment of *Sambandha Tattva* or the Principle of relationship of Krishna, with Jiva and Maya, (2) Writing a treatise on Vaishnava-Smriti or rules of conduct for Vaishnavas, (3) Reclamation of the extinct Holy places of Sri Krishna's Pastimes in Vrajamandal, (4) Installation of Sri Murties in those places.

Subuddhi Ray, who was once a Bengali Zemindar, was excommunicated for having been compelled to drink

desecrated water from the hands of a non-Hindu. He had, therefore, been prescribed the fatal penance of committing suicide by swallowing hot ghee by the then Pandits of Benares. Fortunately, he met the Lord at Benares, Who instructed him to chant incessantly the Holy Name of Sri Krishna, as one utterance of Nama-bhasa (Dawn of the Holy Name) would wash away all his sins and offences, and a second repetition of the Holy Name would gain him Sri Krishna's Lotus Feet, and a third repetition of the Same would establish him as the eternal servitor of Sri Krishna in Vraja. Such is the true expiation of all sinful acts, however obnoxious.* The Lord sent Subuddhi Ray to Vrindavana where he led an ascetic life of *Yukta-Vairagya* upon dry grams; and used to feed the Gaudiya Vaishnavas with rice and curd, and rub them with mustard oil before bath. He circumambulated the twelve groves of Vrindavana and Mathura with Sri Rupa Goswami. He met Sri Sanatana Goswami at Mathura and offered him affectionate but conventional services which Sri Sanatana Goswami, being a great dispassionate Vaishnava, refused to accept.

The Lord and Subuddhi Ray

Thus inundating the dry gnosticism of the desert-land of Benares with the Holy Stream of Divine Love, the Lord returned to Jagadisa (Puri) by the forest route of Jharikhanda.

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*. Bhag. Sk. VI. 2. 10-12.

CHAPTER XXII

THE LORD AND RAGHUNATHDAS

Early Career of Raghunathdas

Born with a silver spoon in his mouth, in or about 1495 A. C., at a village named Srikrishnapura, two miles away from Saptagram, then a famous and prosperous place, in the present district of Hooghly, Raghunathdas was the only son of his father Govardhana, the younger brother of Hiranya Mazumdar, the rich and influential Zemindars of the village. The two brothers earned twelve lacs of rupees annually from their zemindary and eight lacs from other sources. Both were charitably disposed and well-behaved, foremost in piety and the supporters of the Brahmins of Navadvip whom they used to help with money and landed property. They regarded Nilambara Chakravarti as their Guru who, in his turn, treated them as brothers. They had formerly served also Misra Purandar and were thus well-known to the Lord. Their priest Sri Balaram Açharya was a favourite disciple of Thakur Haridas, and their preceptor Sri Yadunandan Acharya was the favourite disciple of Sri Vasudeva Datta. Raghunath was indifferent to the world from his very childhood. When Thakur Haridas lived at the house of Balaram Acharya, Raghunath used to hear talks on Sri Krishna from the lips of Thakur Haridas, which was the prime cause of his attaining to the Lotus Feet of the Lord. When the Lord came to Santipur after His Sannyasa, Raghunath fell prostrate at His Lotus Feet, in a rapture of Love when the Lord touched him with His Toe. His father had served Advaita Acharya in various ways which moved the Acharya to favour Raghunath with the orts (*i. e.*, remnants) of the Lord's dish. After a week's stay at the Lord's Feet, Raghunath was sent home on the eve of the Lord's departure for Puri. Maddened with Love for the Lord, Raghunath repeatedly ran away from his house to go to

Puri, but his father seized him on the way, kept him bound and set five watchmen and four servants and two cooks, altogether eleven persons, to guard him, night and day. Thus the days of Raghunath were spent in deep sorrow till he heard of the arrival of the Lord again at Santipur and met the Lord there with permission from his father. Raghunath spent a week at Santipur in the company of the Lord, ever pondering as to how he should escape from his father's custody and go to Puri with the Lord. The Lord Omniscient gave him the following memorable instructions, "*Be patient, go home, turn not mad. It is only by degrees men reach the shore of the world-ocean. Don't ape asceticism in order to make a show before the people. Accept the sense-objects in a spirit of real dispassion or renunciation. Cherish steadfast attachment for the Lord in your heart, while outwardly discharging your worldly affairs, and soon Sri Krishna will deliver you.* When I shall return from Vrindavana to Puri, meet Me under some pretext. Sri Krishna will inspire you at that time with that device." Raghunath returned home, followed the Lord's advice, outwardly gave up his mania of renunciation and looked after the temporal duties, without being attached to them. His parents were pleased at this change and relaxed their rigour. Thus did Raghunath spend some years following *Yukta-Vairagya* as taught by the Lord and rejecting *Falgu-Vairagya.* But a smouldering fire of determination to meet the Lord was burning in his heart, day and night.

Just at that time, the Moslem collector of revenue, with the help of the Nawab's Vizir, charged, for defalcation of the Government revenue, Hiranya and Govardhana who fled at his approach. He then bound Raghunathdas and brought him to book for their embezzlement of Government money. Raghunath who was well-behaved and amiable in his demeanour at last succeeded in bringing about an amicable compromise between the Moslem collector and his uncle.

But how long will the blazing fire continue to smoulder? Unable to bear the pangs of separation from the Lord, he ran away one day to meet the Lord of his heart at Puri, but was brought back by his father from half way. His mother advised his father to keep him under restraint binding him with ropes, whereupon his father said in utter despair, "How could it be possible to keep him bound with a flaxen rope whom splendid opulence like that of Indra and a wife of matchless beauty like a celestial nymph have failed to captivate? A father cannot undo the deeds of former births of his son. Who can hold back one maddened with His love, whom Sri Chaitanya Mahaprabhu has attracted?"

Chida-Dadhi, or Danda-Mahotsava

A few days after, he met Nityananda Prabhu at Panihati with his followers, seated on the elevated platform at the root of an Asvattha tree *(ficus religiosa)* by the side of the Ganges, like the sun surrounded by his planets. As a penalty of his surreptitiously approaching the Lord, Nityananda Prabhu demanded '*Chida-Dadhi*' or '*Danda-mahotsava*', as it is called, from Raghunathdas to feed His followers with. No sooner had Raghunath received this behest from Nityananda Prabhu than he celebrated this *Chida-Dadhi-mahotsava* with all the adroitness he could command. Maunds of flattened rice, milk, curd, lots of bananas, and earthen pots were procured in an instant and were ready for '*Bhoga*' amidst loud cheers of Hari-Nama, when Nityananda Prabhu invoked the Lord Sri Chaitanya Mahaprabhu Who appeared in their midst unseen by the non-devotees but visible to His followers. Thus smilingly did Nityananda Prabhu feed the Lord and *vice versa*. The followers of Nityananda Prabhu accepted respectfully Maha-prasadam with loud chant of the Name of Hari. This reminded them of the 'Pulin Bhojan' (a feast on the river bank) of Vraja in the company of Sri Krishna and Balaram. Meanwhile, Raghav Pandit invited Nityananda Prabhu and His followers to accept Mahaprasadam with the Lord Who invisibly used

to dine in his house daily. But it was reserved for the night, when Nityananda Prabhu accepted Mahaprasadam there with His followers with great delight. Next morning, Raghunath-das fell prostrate at the Lotus Feet of Sri Nityananda Prabhu and implored His mercy that he might be blessed with the Lotus Feet of Sri Chaitanya Mahaprabhu, Who is not attainable without the Grace of Sri Nityananda Prabhu. Nityananda Prabhu blessed Raghunath and had him blessed by His followers also, saying, "He who smells the sweet scent of the Lotus Feet of Sri Krishna does not care a fig for Brahmananda, not to speak of the elysian pleasures of heaven. Maharaj Bharata, even in his youth, abdicated his throne and abandoned the company of his friends and relatives, children and loving wife as the most trifling and worthless—a company which is very difficult to part with—because of his intense Love for Sri Krishna.[1] The Lord will deliver you to Sri Damodara Svarupa who will be pleased to keep you as his most favourite disciple. Go home now and Sri Krishna will soon liberate you." Raghunath honoured Nityananda Prabhu and His followers with some gold coins he had in his possession, *thereby showing to the people of the world that the best use of self and wealth is to consecrate them to the service of the Supreme Lord Sri Krishna through the Divine Master.*

Raghunath returned home nonchalant, and began to ponder over the means of escape from the close custody of his guards. One day, he heard that the Bengal devotees under the lead of Sen Sivananda had started for Puri to meet the Lord of their hearts. He heaved a deep sigh, like the caged bird that could not fly. Just at this time, an unforeseen occurrence, most favourable to him, took place. One early morning, Yadunandan Acharya came to Raghunath in order to persuade his family priest, a shirker, to resume the

1. Bhag. Sk. V. Ch. 14. 43.

duty of worshipping his Tutelary Deity. Ragunath followed the Acharya and requested him to go home assuring him that he would do the needful. Yadunandana Acharya left him without any misgivings. Ragunath got this golden opportunity of his escape and ran away as fast as his legs could carry him towards Puri, avoiding beaten tracks, with his mind ever intent on the Lotus Feet of Sri Chaitanya Mahaprabhu.

Rughunath's escape from the vigilant guards filled the hearts of the whole family with such grief as was never felt before. His father sent a dozen of his men all over the country in quest of his beloved son. But they returned broken-hearted, not finding him even amongst the Bengal devotees. The grief of his parents may be better imagined than described.

Ragunath reached Puri in twelve days, subsisting on milk only for three days. He fell prostrate at the the Lotus Feet of the Lord, surrounded by His followers. The Lord hugged him with a loving embrace saying, "Sri Krishna's Mercy is stronger than the strongest, which has delivered you from the foul sink of worldliness. Your father and uncle are like worms in the offal sink of worldliness. Though supporters of the Brahmins, they are not on a par with the Vaishnavas but are steeped in the gloom of worldly ignorance. Such is the nature of worldliness that, whoever follows it blindly without knowing what it is meant for and, therefore, its proper use, is destined to be bound by its shackles. But Sri Krishna's Mercy predominating, you were delivered from the depth of dire damnation." With this, the Lord delivered Raghunath to Sri Damodara Svarupa who accepted him as his most intimate disciple. Since then, he was known as 'Syarupa's Raghu'. Raghunath lived a life of severe asceticism living entirely upon alms unasked from people at the Lion's Gate in front of the

Temple of Lord Jagannath. For, true asceticism that characterises the devotees of Sri Chaitanya Mahaprabhu is very endearing to Him.

Duties of an Ascetic

The Lord then pointed out the duties of a genuine ascetic. "He should always chant the Holy Name and live upon begging. An ascetic who is a hanger-on never attains perfection and is, therefore, ignored by Sri Krishna. He ceases to be a devotee of the Lord who becomes a slave to his sense of taste and his passions. Uninterrupted chanting of the Holy Name of Sri Krishna is the eternal function of the soul. He should subsist on green vegetables and fruits offered to the Lord. An ascetic who hankers after delicious food is a slave to gluttony and sexual affinity. He should never indulge in idle gossips, nor rich dishes, nor luxury. He should always chant the Holy Name of Sri Krishna, giving due honour to all without coveting any for himself, and should worship Sri Radha-Krishna in Vraja in his unalloyed existence."

On hearing from Sen Sivananda the life of abject abnegation of Raghunath, his father sent to Puri a large sum of money and men to look after his health, but Raghunath refused to accept them on the ground that they would rather add premium to his worldly name and fame than satisfy the Lord. The Lord expressed His delight, saying, "Food accepted from the worldly-minded contaminates the mind, and a contaminated mind cannot meditate on Sri Krishna. It is a Rajas invitation which pollutes the mind of both the giver and the taker."

A few days after, Raghunath gave up the habit of begging at the Lion's Gate at which the Lord said, "I am glad to hear that Raghunath has abandoned the Lion's Gate and taken recourse to unsolicited Prasadam at the Chhatra

(choultry), for begging at the Lion's Gate is no better than a harlot's mode of living." Saying this, Sri Chaitanya Mahaprabhu gave Raghunath His Own 'Govardhan Sila' and 'Gunjamala'—the two Holy Things very dear to Him. With 'Govardhan Sila', the Lord consecrated Raghunath to the Lotus Feet of Govardhan, the very Self of Sri Krishna, and with 'Gunjamala' the Lord dedicated him to the Lotus Feet of Sri Radha. The very thought of these Two Divine Gifts from the Hands of the Lord threw him into a rapture of Divine Love with which he began to worship the 'Sila' in a Transcendental Sattvika mood. Such was his spirit of renunciation, that he began to live upon the rejected Prasadam of Lord Jagannath with a little salt, which moved the heart of not only Sri Damodara Svarupa but also that of the Supreme Lord Sri Chaitanya Mahaprabhu, Who partook a morsel or two of that Holy Food and extolled It saying, that He had never tasted such excellent Prasadam before. Such was the mode of his stern ascetic life, that he rendered confidential loving service to the Lord for sixteen years under the guidance of his Divine Master Sri Damodara Svarupa, the Second Self of the Lord. After the disappearance of the Lord in 1534 A.C., Raghunath arrived at Vrindavana and resolved to make an end of himself by a fall from Govardhana. He met the two brothers, Sri Rupa and Sri Sanatana, who saved him from his intended suicide and kept him by their side as their third brother, listening to his talks on the inner and external Leelas of the Supreme Lord Sri Chaitanya Mahaprabhu with rapt attention.

Raghunathdas was one of the six Goswamis of Vrindavana. He was one of the most favourite and intimate followers of the Lord, who had taken absolute shelter at His Lotus Feet leaving everything behind. In the last days of his 'bhajan', he gave up even food, and lived upon only drink of two or three *chhataks* of buttermilk a day. His daily performance of 'bhajan' was to chant one lakh of the Holy Name, offer

two thousand of prostrated obeisances to the Vaishnavas, recite the Divine Career of the Supreme Lord Sri Chaitanya Mahaprabhu for three hours, worship Sri Radha-Krishna in his real unalloyed self, bathe thrice in Sri Radha-Kunda without plunging himself, embrace Vrajavasi Vaishnavas whenever he came across them and to be deeply absorbed in his worshipful service for seven and half 'praharas', [2] sleeping for four 'dandas' [3] only, and that too not every day. Such was the wonderful mode of the devotional practices of Sri Raghunathdas Goswami. "May the Supreme Lord Sri Gauranga reveal Himself in my heart and intoxicate me with Divine Love, Who, out of His causeless Mercy, rescued me, a vile wretch, from the foul sink of wealth and the forest fire of worldliness, and was glad to deliver me to Sri Damodara Svarupa with His Blessings of the Divine Gifts of Govardhan-Sila and Gunjamala of His own Breast." [4]

Sen Sivananda and His Dog

The devotees of Bengal started for Puri to meet the Lord after a lapse of two years. Sen Sivananda with his three sons was a true devotee of the Lord, and rendered all kinds of assistance to the devotees in their long journey to Puri. A dog belonging to him followed the retinue of devotees. One night, he was denied his meal through oversight and he left the party and could not be found despite vigorous search. When the party arrived at Puri, they were surprised to find the dog in question seated before the Lord chanting the Name of Hari, caressed by Him with pieces of coconut kernel. Soon after this, the dog was not visible any more.

One day, Bhagavan Acharya, a devotee of the Lord requested his friend Sri Damodara Svarupa to hear the

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2. One prahara = 3 hours. 3. One danda = 24 minutes.

4. Chaitanya-Stava-Kalpa-Vriksha.

monistic commentary of Sankaracharya from his younger brother Gopal, a Sankara-Vedantist of the Benares School.

Sri Damodara Svarupa and Bhagavan Acharya

Whereupon Sri Damodara Svarupa took him to task for his foolishness in keeping company with Gopal, a Mayavadi, who is averse to Krishna-worship. He warned Bhagavan Acharya with the following caustic remarks, "A Vaishnava who hears 'Sariraka-Bhashya' (Sankara's commentary of the Brahma-Sutras) of the illusionists is apt to identify himself with God. Even a Maha-bhagavata to whom Sri Krishna is the very Life of his life, is perplexed with the illusory theory which declares *Jiva's* oneness with Abstract Brahman as the highest End, and all else including the *Jiva* and the world as illusion. According to them, a *Jiva* is God illusioned and when disillusioned, he becomes Brahman (*i.e.*, attributeless Abstract Impersonal Entity—unknown and unknowable). To hear all this nonsense is to kill oneself." Thus admonished, Bhagavan Acharya lost no time in leaving for good the company of his brother.

The Lord and Junior Haridas

One day, Bhagavan Acharya invited the Lord to lunch at his house. "Whence is this fine rice and who has brought it?" enquired the Lord. "It is the Junior Haridas who has begged this from Madhavi Devi, sister of Sikhi Mahanti and an old female devotee of superior order", was the reply. The Lord hastened to 'Gambhira' and enjoined Govinda, His all time attendant, to close the door against Junior Haridas for good. When asked by His devotees like Sri Damodara Svarupa and others as to why Junior Haridas was debarred from His '*darsan*', the Lord said with an air of gravity, "My Heart is reluctant to see a pseudo-ascetic who consorts with a woman. The formidable senses are prone to enjoy sense-objects. A mere female figure of wood lures the mind of even a sage into sensuality. Foolish persons in the garb of monkey-monkism are apt to gratify their carnal appetites

with those of opposite sex. My mind is beyond My control and is repugnant to accept a pseudo-ascetic who flirts with a woman. Mind your own 'bhajan'. Do not interrupt Me or else I shall be off to 'Alvarnath'." The moral tone of this extreme penalty was so terror-striking, that the devotees forsook the company of women even in dreams. Haridas passed one year in great grief and remorse in expectation of Lord's Mercy, but the Lord was not propitiated. Then he left Puri for Prayag in utter despair, and committed suicide by drowning himself in Triveni (the confluence of the Ganges and the Yamuna).

When the Lord heard it, He remarked, "People reap the fruits of their own actions. This is the due expiatory punishment for a pseudo-ascetic who coquets with a woman." By this incident, the Lord teaches us that a Sannyasi must refrain from dalliance with a woman. He should always stick to the strict disciplines of his order; because a man is fascinated even by the sight of a woman, not to speak of talking to her which is sure to hurl him into the infernal region of blazing fire to reap the fruit like that of a foolish fly.[5] "No other association is so delusive and ensnaring as that of women and of those who consort with them."[6] An immoral person can never be religious, not to speak of his being a Vaishnava. The condign punishment meted out to Junior Haridas by the Lord is a token of His great Affection and Love for His followers, and bespeaks His greatest Mercy upon the people who might be led astray from pure Vaishnavism by such pseudo-asceticism under the garb of a devotee.

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5. Bhag. Skandha. XI. Ch. 8. 7. 6. Bhag Skanda III. Ch. 31, 33-35.

CHAPTER XXIII

THE ALL-ATTRACTIVE NATURE OF THE LORD AND HIS DEVOTEES

The Lord and Sri Sanatana Goswami at Puri

Sri Sanatana Goswami, as instructed by the Lord, left Vrindavana and reached Puri by the Jharikhanda forest route. On the way, he had an attack of itching eruption. He stayed with his bosom friend, Thakur Haridas, then residing at 'Siddha-Vakula', whom the Lord used to meet every day. The Lord welcomed Sri Sanatana with a forcible loving embrace when introduced by Thakur Haridas, though Sri Sanatana kept back, lest his running eruption might defile the All-Beautiful sacred Body of the Lord. The Lord informed Sri Sanatana of the passing away of his younger brother Anupama on his way to Puri, and the recent departure of Sri Rupa from Puri to Gaud. Seeing the Lord often embracing his unclean body, he thought that he would put an end to himself under the wheel of Sri Jagannatha's Car before the Lord. But the Lord Omniscient warned Sri Sanatana not to commit suicide, an act which was at once infernal and unrighteous, and withal a set-back to the attainment of Krishna-Prema which accrues only from devotional culture. He should, therefore, banish this idea of self-killing from his mind, and remember that his body that was consecrated was no longer his but Krishna's property, which he could not claim as his own.

The Lord's Instructions to Sri Sanatana

"'No amount of severe austerities, knowledge of elements, performance of religious rites, study of the Vedas, asceticism or renunciation is competent enough to please Sri Krishna as unadulterated devotion'.[1] True, that a lover of Sri Krishna, unable to bear the pangs of His separation, courts death, but

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1. Bhag. skandha XI. Ch. 14. 20."

Krishna-Prema unites him with Krishna and saves him. The Lord instructed Sri Sanatana that he should abandon all ideas of egotism, and hear and chant the Holy Name of Sri Krishna, and that he would soon be endowed with the treasure of Krishna-Prema. Neither birth, nor wealth, nor learning is a criterion of Krishna-Prema. A high-caste Brahmin may be disqualified if he be non-devotional, while a low-caste *panchama* (untouchable) may be qualified, if he be of devotional aptitude. Great and honourable is he who worships Sri Krishna, while vile and contemptible are those who are antagonistic to Krishna-bhajan which is par excellence superior to all questions of, and has no reference to any consideration of caste, creed or colour. Blessed are the lowly, for they shall have the Mercy of the Lord; while the high, the rich and the learned, being proud of their birth, wealth and learning, are debarred from the gate of Vaikuntha. 'Methinks a *pariah* is far superior to a Brahmin with a dozen merits but averse to worship the Lotus Feet of the Lotus-Naveled Narayana, because the former has dedicated his soul, mind, word, wealth and all activities to the service of the Supreme Lord, and has thus purified his life with his clan, while the latter of high esteem cannot do so because of his non-devotional aptitude to Sri Vishnu." [2] There are nine different methods of Krishna-bhajan which are quite competent to give rise to Krishna-Prema or Krishna. But of all these, 'Nama-Samkeertana' stands foremost which, when performed without offences, [3] give rise to Krishna-Prema. The Lord had already thought to have the following things done by Sri Sanatana in the Holy Land of Mathura, *viz.*, (1) Establishment of the Principles of Relationship between Krishna and *Jiva*, Means and End, (2) Establishment of the rules of conduct for a Vaishnava by the publication of Vaishnava-Smiriti named Hari-Bhakti-Vilas, (3) Installation of Sri Murtis in Temples in various

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2. Bhag. Sk. VII, Ch. 9, 10. 3. Vide page 31 footnote.

places in Vrajamandal for the sake of the 'Vaidha-Bhaktas' and setting up examples of confidential loving service for the 'Raganuga-Bhaktas' and (4) Reclamation of then extinct holy shrines of Sri Krishna's Pastimes by leading a life of pure devotion with unmixed renunciation. The Lord exhorted Sri Sanatana not to put an end to his life, no more belonging to him, yet so valuable a property with which He was determined to perform so many good things for the eternal benefit of the world. Turning to Sri Haridas, the Lord said with great anxiety, "Look here, Haridas, this Sanatana wants to misappropriate another's property (his body) consigned to My custody, which should neither be consumed nor distributed. Take care, that he may not abuse it." Thus warned and instructed by the Lord, Sri Sanatana gave up his mad project of killing himself and addressed the Lord thus, "Mysterious are Thy ways, O Lord! a puppet in Thy Hands, I dance as Thou makest me dance. I know not how to dance nor by whom I am made a tool."

Thakur Haridas and Sri Sanatana

When the Lord was away for lunch, Thakur Haridas embraced Sri Sanatana with these words, "The height of thy fortune has reached its acme. Thy body is deemed by the Lord as His own treasure. Thou art the luckiest of the lucky. That which He desires to do will be fulfilled by thee, and that in the Holy Land of Mathura. Success follows the Will of the Lord. I understand that the establishment of the Transcendental Principles of devotional practices and of Vaishnava rules of life by the publication of a Vaishnava Code, will be done by thee. But alas! born in India, my life has gone in vain without rendering the least possible service to the Lord and His devotees. Nothing could be sadder than this." But Sri Sanatana was not slow to reciprocate such encomiums to Thakur Haridas whom he thus addressed,— "Among the associates of the Lord, thou art the most fortunate. Who can fathom thy unfathomable qualities?

The Lord has appeared on earth to propagate His Name and Love all over the world, and He does the same by thy good self. Thou hast glorified and established the Supremacy of the Holy Name. Thou chantest three lakhs times the Holy Name every day and singest the Glory of the Name before all beings, sentient or insentient. Some practise, but do not preach; some preach, but do not practise the Holy Name. But thou doest both functions regarding the Holy Name. Thou art the World Teacher, the Spiritual Guide of the World." Thus the two most intimate devotees of the Lord, friendly to each other, used to spend their days in Krishna-Topics.

The Lord's Appreciation of Sri Sanatana's Propriety of Conduct

One day, the Lord called for Sri Sanatana to meet Him at 'Yamesvara-Tota' (garden) just behind the present Purushottama Math on the Chatak Parbat at Puri. Sri Sanatana went to meet the Lord by the path along the beach unmindful of the sand heated by the scorching rays of the summer midday sun. When asked by the Lord as to which path he came by, Sri Sanatana replied, "The servitors of Lord Jagannath are about. I, therefore, avoided the royal road, lest my unholy touch should deter and defile the service of the Lord." No pain did he feel from the blisters on the sole of his feet. The Lord extolled Sri Sanatana for the propriety of his conduct even with such physical torture and remarked thus, "Thou art the world-sanctifier. Thou canst sanctify even the gods and the sages. *Observance of propriety of conduct is the characteristic trait and ornament of Sadhus*; and its violation saps the beneficial results of the present and the future worlds, and is derided by the people."

One day, Sri Sanatana asked Pandit Jagadananda, an intimate devotee of the Lord, as to what he should do, as the Lord repeatedly embraced his body despite its

running eruptions. The Pandit advised him to leave Puri and return to Vrindavana without any further delay.

Sri Sanatana Goswami and Pandit Jagadananda

When the Lord heard this, He admonished Jagadananda for crossing the pale of propriety in advising Sri Sanatana Goswami who was far superior to him in all respects. But Sri Sanatana took it in another light, and said with all humility to the Lord that Jagadananda was more fortunate in drinking the mellow sweetness of His chiding of close relationship, than he himself whom He caused to drink the bitter Nimba-rasa of glorious eulogy. The Lord replied, "O Sanâtana, what a great gulf lies between thee and Jagadananda. Thou art an authority well-versed in Sastric lore, while Jagadananda is but a neophyte Brahmin lad of yesterday. But I cannot tolerate the transgression of ordinary rules of conduct. I do not praise thee as a stranger, but thy goodness compels Me to do so. Thy body may be loathsome to thee but it is nectarine to Me. Thy body is purely spiritual and never mundane. Although thou mayest think it to be so, I cannot ignore it. For, *a spiritual entity is beyond the discriminations of mundane good and evil, which are the characteristic erroneous features of this phenomenal plane of relativity.*[4] To Me, thou art the nurtured and I am the Nurturer Who does not find fault with the nurtured. Moreover, *the body of a Vaishnava is never temporal but Transcendental, of eternal Pure Intelligence and Bliss. For when, at the time of initiation, a devotee surrenders himself entirely to the Lotus Feet of the Supreme Lord Sri Krishna, Sri Krishna appropriates him to His Own Self and at the same time makes him even as His Own Self, and transforms his body into transcendental bliss and pure intelligence by which the incorporated spiritual soul serves the Lotus Feet of the Supreme Lord with devotion and love at all times and under all circumstances.* 'When a human being

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4. Bhag., XI, Ch. 28, 4.

resigns all his fruitive actions and gives himself up to Me with an aptitude of devotional loving service, he is liberated from his earthly life and becomes fit for the attainment of My eternal companionship.'"[5] Thus Sri Sanatana stayed in Puri for one year in the happy company of the Lord and His devotees, and was sent to Vrindavana at the end of the year, where he met Sri Rupa Goswami who had already arrived there after making necessary arrangements of his properties at Gaud, subsequent to his return from Puri.

Pradyumna Misra and Ray Ramananda

One day, Pradyumna Misra, an inhabitant of Sylhet (Assam) came to the Lord and expressed his desire to hear talks on Sri Krishna. The Lord sent him to Ray Ramananda for the purpose. But Misra returned to the Lord disappointed, mistaking him for a man of the world, mixing freely with 'Devadasis' (damsels dedicated to Lord Jagannath) when he heard about it from Ray's servant. But the Lord made him understand that Ray Ramanada was a Mahabhagavat who was quite unintelligible to ordinary human perspective. Even though a householder, he had transcended the limitations of *Varnasrama-Dharma* and was a Paramahamsa of the highest order. He saw his own beloved Sri Krishna manifest in everything and everything manifested in his beloved Sri Krishna. His heart was deeply absorbed in Krishna-Prema. He did not view the phenomenal world in an enjoying mood but viewed everything with eyes imbued with the Love of Sri Krishna. By his constant remembrance of Sri Krishna, he did not give way to the appetencies of the physical body, mind and senses. There was no seed of desire, lust or lustful action in his heart. Having taken absolute shelter in the Lotus Feet of Sri Krishna, he had not the slightest tinge of egotism in his external self, either from birth or deed, caste, station in life or position in society. He was devoid of all

5. Bhag. Sk. XI. 29. 34.

sense of selfishness or selflessness in respect of wealth, woman and mundane name and fame. He looked upon everyone as the eternal servant of Sri Krishna and everything as the ingredient meant for Sri Krishna's service. He was absolutely passionless and self-controlled. He did not forget even for half a second and even at the attainment of sovereignty of the three worlds, the Lotus Feet of the Supreme Lord Sri Krishna Who is worth the trouble of search even by gods who have dedicated their lives to His service. His heart was always illumined with the moonbeams emitting from the Nails of the Moonlike Feet of Sri Krishna Who ever remained locked-up in his heart by the tie of Divine Love.[6] In teaching the Devadasis the art of dancing and singing, his mind remained unconcerned and unaltered at the touch of those beautiful damsels as at the touch of a wood or a stone. It is, therefore, a conclusive proof that his was the only privilege in such actions as gratifying the Spiritual Senses of Sri Krishna and, therefore, his was the purely spiritual body. "He, who constantly hears from the *Sad-Guru* and afterwards chants the Amorous Pastimes of the Supreme Lord Sri Krishna with the milkmaids of Vraja with great confidence and earnestness for realising the Transcendental principle underlying 'Rasa-Leela,' is enabled to eradicate the canker of lust from his heart ere long, and shake off the trammels of the triple qualities of Maya by the influence of Divine Love, with which his heart becomes saturated."[7] Ray Ramananda, though a male outwardly, was a Vraja-Gopee (Sri Radha's *confidante*, Visakha Sakhi) inwardly in his *eternal perfect body* whose only function was to stimulate the Love-Dalliance of the Divine Couple of Vraja. His was the '*Ragatmikabhajan*' which should not be confounded with any mundane erotic activity. So it would be better for Pradyumna Misra to meet Ray Ramananda again and hear Talks on Sri Krishna from him.

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6. Bhag. XI, Ch. 2. 45-55. 7. Bhag., Skanda X, Ch. 33, 39.

Misra complied with the Lord's behest. He met Ramananda Ray with submissive spirit and listened to Talks on Hari with such rapt attention, that it threw him into a rapture of Divine Love. Ram Ray also gave him to understand that it was Sri Chaitanya Mahaprabhu, the Divine Lutist, Who had played on the lute representing his own self, according to His sweet Free Will, when he was at Vidyanagar (Rajahmundry). Pradyumna Misra related everything he had heard from Ram Ray to the Lord Who said, "Ram Ray is the very storehouse of humility. Such is the characteristic feature of a Maha-bhagavata like Ray Ramananda, that he refrains from self-applause and speaks highly of others associated with him. He is really a Vaishnava householder of the highest order and never gives way to the sixfold human passions. Although a house holder, he is the infallible Preceptor of even Sannyasis and Brahmins within the fold of Varnasrama-Dharma".

Lord's Teaching by the Incident

By the above incident, the Lord teaches us that (1) the boast of Sannyasa and the pedantry of scholasticism dwindle into insignificance before a low-caste Sudra who is an adept in Krishna-Prema and a preacher of Transcendental Religion. This was aptly illustrated when Ray Ramananda, born in a non-Brahmin family, spoke on Sri Krishna before the Lord Himself and Pradyumna Misra. (2) One, born in a non-Hindu family, as in the case of Thakur Haridas, may be a *Namacharya* or a World Teacher. (3) Be he an associate of the unclean, still by the Grace of the Lord, one can be a preacher, as Sri Santana Goswami on Sambandha-Jnana (Transcendental Knowledge and Principles of Relationship with Sri Krishna) and as Rupa Goswami on Krishna-Bhakti and Krishna-Prema.

The Leela of the Lord is Transcendental and is, therefore, One and the Same with Himself. It is spiritual truth

that in the Transcendental Realm the vision is complete, *i.e.*, 360° as against the defective angular vision in the relative plane of this world. There the observer, the thing observed and observation are all eternal. So the Name, Form, Attributes and Leela of the Spiritual Being in the Spiritual Realm are One and the Same with Himself; where as, in the plane of three dimensions—where every-thing is ephemeral, measurable and changeable—the name, form, attributes and actions of a person are quite distinct from the person himself. "The Supreme Lord manifests His Leela on the mundane plane in Human Form out of His causeless infinite Mercy towards His devotees, so that they might visualise Him and His Leela and leave the Transcendental Narratives of His Deeds in order that their successors might hear, chant and meditate upon Them. The constat hearing and chanting of the Leela dissipate from their minds all prejudices, doubts, defective experiences and ignorance which they have acquired by coming in contact with mundane environments. When the mind is relieved of all these foreign dirts, the Leela in the form of Transcendental Narratives awakens the dormant inner selves of the devotees, and they join the service of the Supreme Lord in their respective functions assigned to them under the guidance of the servitors of the servitors of the Lord in the Spiritual Realm.[8]

Divine Leela and Purpose of Its Descent

The Supreme Lord Sri Chaitanya Mahaprabhu is the Absolute Redeemer of the Kali-Yuga. Kali-Yuga is the Black Age of all sins, sorrows and sufferings. Kali means discord, self-sufficiency, jealously, hypocrisy and Vedantic wrangling. People in this age of warring discord, self-sufficiency and jealousy are liable to fall a victim to the fivefold snares of Kali, *viz*:—(1) gambling, (2) indulging in all sorts of intoxicants,

Kali-Yuga and Purpose of the Lord's Descent

8. Bhag. Sk. X. 33. 36.

(3) consorting with women, (4) slaughtering or living on meat of animals, and (5) wasting money in vain pursuits other than utilising it to the service of the Supreme Lord Who is the Sole Proprietor of all that exist on earth. Sri Chaitanya Mahaprabhu as the Acharya or the World Teacher saves and redeems the people of the world from the terrible grip of Kali. Hence He is named the '*Kali-Yuga-Pavan-Avatara*'. Of all the nine methods of devotion mentioned in the *Srimad Bhagavatam*[9], 'Nama-Samkeertana' stands the foremost. Sri Chaitanya Mahaprabhu is the Absolute Propagator of this Yuga-Dharma of Nama-Samkeertana. So He is also called the '*Yuga-Dharma-Pravartaka*' or the 'Absolute Founder of the Universal Church.'

'आवृत्तिरसकृदुपदेशात्',
'अनावृत्तिः शब्दात्', 'अनावृत्तिः शब्दात्'

The above two aphorisms of the Vedanta-Sutras[10] teach us that constant chanting of the Transcendental Word or the Holy Name of the Supreme Lord leads us to the Realm whence nobody returns. The Divine Career of the Supreme Lord Sri Chaitanya Mahaprabhu offers the happiest and the most luminous exposition of *Srimad Bhagavatam*, the only Authoritative Commentary of the Vedanta-Sutras. So He may truly be said to be the Real Exponent of the Vedanta, for the Vedas treat of (1) Object of Relation, (2) Means and (3) the Highest End which are (i) Sri Krishna, (ii) Krishna-Bhakti and (iii) Krishna-Prema respectively, and these three have been beautifully and wonderfully blended together in Sri Chaitanya Mahaprabhu. In other words, He is Sri Krishna Himself and is the veritable Embodiment of Krishna-Bhakti and

The Lord on the Vedanta

9. Sk. VIII. 5. 23, 24. 10. Part IV, Ch. I, 1 and Part IV, Ch. IV, 22.

Krishna-Prema. He is the Giver of Krishna-Prema which none but He can bestow.

The Lord and Varnasrama-Dharma

He rejects altruism in the form as it prevails all over the world. Even the slightest tinge of compromise between theism and atheism, or a hairbreadth deflection from the Central Figure of All-Love, Beauty and Truth finds no favour with Him. He rejects idolatry but maintains the 'worship of the Holy Image of Sri Krishna' [11] for a spiritual neophyte. The Lord has shown that though *Varnasrama-Dharma* is a stepping stone to *Sanatana-Dharma*, yet if people do not worship Sri Krishna, they are doomed to perdition in spite of their regular performance of Varanasrama duties assigned to them by the Scriptures. He has given the real nature of a *Jiva* who is neither a Bhramin, a Kshatriya, a Vaisya, or a Sudra, nor a Brahmachari, a Grihastha, a Vanaprastha or a Sannyasi, but the eternal servant of the servants of the Supreme Lord Sri Krishna, the Lord of the Gopees and the Transcendental Ocean of Eternal Bliss.

Lord's Munificence

Of all the Divine Descents of the Supreme Lord, That of Sri Chaitanya Mahaprabhu is the most munificent, because although none confined within the four walls of time and space can have any access to the Divine Leela of Sri Krishna in its Highest Form, *viz.*, that of Confidential Service, but still even the most devilish characters may have such an access by the unbounded Grace of Sri Chaitanya Mahaprabhu. The Leela of Sri Chaitanya Mahaprabhu is the highest in its Supreme-Excellent feature of manifesting His Separation-in-Love for Sri Krishna.

The Leela of the Supreme Lord Sri Chaitanya Mahaprabhu teaches us the doctrine of *Achintya-Bheda-bheda*

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11. Dealt in detail in the last Chapter on 'Conclusion'.

which is inconcievable simultaneous existence of distinction and non-distinction between Sri Krishna, and the *Jiva* and the world. The Leela enkindles yearning for the Absolute Entity Sri Krishna Who is All-Being-Intelligence-Bliss, when true knowledge is awakened in the soul on the plane of Transcendence. The soul can then discern the real nature of persons as the eternal servants of Sri Krishna, and all things as the ingredients for His service, [12] by the pure intelligence imparted by the Leela of the Lord.

The Lord and Achintya-bheda-bheda

The Leela of the Lord has made a distinction between the Amorous Pastimes in the Spiritual Realm and the worldly pretensions of Maya. It has taught us the process of submitting to the Divine Master of the Line of Preceptorial Succession (Srauta-Pantha) as the only positive and the surest path leading us to the Ultimate Goal of Divine Love as against the wrong path of ascension (through reasoning or induction, *i.e.*, Tarka-Pantha) leading us to become either elevationists or salvationists, pseudo-ascetics or atheists.

Lord and Srauta-Pantha

The Leela of Sri Chaitanya Mahaprabhu is the Unbounded Transcendental Ocean of Ambrosia, the minutest particle of which can inundate the whole universe with Divine Love. Therefore, benign reader, drink this Nectarine Leela of the Lord, ever and anon, with submissive spirit, honest enquiry and obedient temperament from the *Sad-Guru*, and you shall be blessed with the Transcendental Knowledge of Sri Krishna, Krishna-Bhakti and Krishna-Prema.

12. Isopanishad, Sl. 1.

CHAPTER XXIV

THE LORD AS THE WORLD TEACHER

Once, a poet from Bengal, who had composed a drama on Sri Chaitanya Leela much appreciated by the Lord's devotees, desired to present it before the Lord. But no song, sloka, treatise, poesy or drama was acceptable to the Lord, unless and until it had stood the acid test of devotional genuineness from the scrutiny of Sri Damodara Svarupa, inasmuch as the slightest deviation from the standpoint of '*Sidhanta*' and '*Rasa*' carries no favour with the Lord. Hearing it read, Sri Damodara Svarupa took the poet to task for having committed the two grave errors in his book and made the following momentous remarks: "If you desire to describe the Leela of the Lord, you must, first of all, approach a genuine devotee of the Lord and through him take absolute shelter at the Lotus Feet of the Lord and with a submissive spirit study the *Bhagavatam* under his benign guidance. You must keep constant company of His ardent and loyal devotees and hear from them the esoteric meanings of *Bhagavatam*. Then and then only shall you be able to be conversant with the inner truths of the Transcendental Ocean of the Divine Knowledge and Principles." The Brahmin Pandit did as he was instructed and became one of the staunch followers of the Lord, abandoning all his vanity of empiric knowledge and mundane acquisitions.

Damodara Svarupa and the Bengal Poet

Vallabh Bhaṭta, the founder of 'Pushti Marga' current among the present Vallabhites in Northern India, came to Puri and saw the Lord bowing down before His Feet, and the Lord embraced him as a devotee of Vishnu. With all humility, Bhatta addressed the Lord thus, "Long have I desired to meet Thee Who art God in visible Form. Even Thy very remembrance

The Lord and Vallabh Bhatta at Puri

sanctifies a man, no wonder that Thy '*darsan*' makes one blessed.[1] The distinctive characteristic of the religion of Kali-Yuga is the Keertana of Sri Krishna's Name, and this can be established by none else than Sri Krishna or an Apostle imbued with His Hladini Energy. Whosoever beholds Thee swims in the Ocean of Krishna-Prema. Without Krishna's Potency, none can propagate Krishna-Prema, because the Sastras declare that Sri Krishna is the Sole Inspirer of Love." The Lord replied, "Well, Bhatta, I know not what Krishna-Bhakti is, as I am a Mayavadi (?) Sannyasi. The society of Advaita Acharya Who is God manifest in Human Form has purified My Heart. He is unequalled in Sastric lore and in Krishna-Bhakti and, therefore, He is rightly called Advaita Acharya (the Acharya without a second). Nityananda Who is God visible in Human Form, is ever intoxicated with ecstatic Bliss and is the Ocean of Krishna-Prema. From the great learned Sarvabhaum, I have learnt the Philosophy of Krishna-Bhakti. From Ray Ramananda, I have learnt the principles of Prema-Bhakti and loving devotional service of Vraja. From Damodara Svarupa, who is the embodiment of Prema-Rasa, I have learnt the Transcendental Knowledge of the Amorous Love of Vraja. From Thakur Haridas, the foremost of Maha-bhagavatas, who chants three lacs of Name a day, I have learnt how to glorify the Name. From Pandit Gadadhara, Acharyaratna (Chandrasekhar), Jagadananda, Vakresvara and Vasudeva Datta, Murari, Mukunda and other devotees, I have learnt Krishna-Bhakti and Krishna-Prema." The Lord knew Vallabh Bhatta to be very proud of his erudition and to have long cherished the conceit, that he knew well the philosophy of Bhakti and could expound the *Srimad Bhagavatam* better than any one else. The above words from the Holy Lips of the Lord dealt a severe blow to the pride

1. Bhag., Sk. I, Ch. 19, 33 & Sk. III, Ch. 33, 6.

of Vallabh Bhatta who now longed to meet the devotees of the Lord. The Lord introduced them to Vallabh Bhatta who was amazed at their brilliant fervour of devotion and grew pale like a glow-worm in their midst. Vallabh Bhatta then served the Lord and His devotees with a huge quantity of Mahaprasadam. He marvelled at the wonderful Samkeertana of the devotees of Bengal who came to Puri on the occasion of the Car-festival and bowed down to each of them with all humility. One day, Vallabh Bhatta begged the Lord saying, "I have written a commentary on the *Srimad Bhagavatam*. May I read it to you?" The Lord replied, "I do not understand the meaning of *Srimad Bhagavatam* and I am not qualified to hear any interpretation of It. I only sit down and chant the Name of Krishna, and even then, I fail to implement the desired number of chanting during the whole day and night." Bhatta again rejoined, "I have made an interpretation of the meaning of Krishna's Name. Would You please listen to it?" But the Lord objected saying, "No, I have no regard for the many meanings of Krishna's Name. I only know that He is 'Syamasundara' and 'Yasoda-Nandan', *i.e.*, the Darling of Yasoda'. This only I know, forsooth; while other meanings I am not qualified for." Thus rejected, the Bhatta took shelter at the Feet of Pandit Gadadhara who, simple-hearted as he was, was at a loss to ascertain what to do with him; because, the Pandit apprehended a censure, not from the Lord Who was the Knower of his heart but from His devotees who were sternly uncompromising. The Bhatta then went to the other devotees of the Lord, who set him at naught for his pedantic temperament. Vallabh Bhatta, thus abashed, appeared like a crane among the flock of swans before the devotees of the Lord. One day, Vallabh Bhatta asked Advaita Acharya, "A *Jiva* is a Prakirti (female entity) and Krishna is the Purusha (Husband or Enjoyer). No devoted wife (according to Hindu Codes) utters her husband's name. And yet you repeat Krishna's

Name. What sort of *dharma* is this?" The Acharya asked Bhatta to refer the matter to the Lord Who was the veritable Dharma manifest in Human Form. The Lord said, "Well Bhatta, you do not know the essence of *dharma*. The *dharma* of a faithful wife is to obey her husband's command. No chaste wife can ignore the bidding of her husband. Our Eternal Husband Sri Krishna has commanded us to chant His Name without cessation. So we chant His Name and derive from it the fruit of Divine Love at His Holy Feet." Thus silenced, Vallabh Bhatta went home sorrowing at the humiliation at the hand of the Lord and His devotees. Another day, he came to the Lord's assembly and said boastfully, "I have refuted Sridhara Swami's commentary on the *Bhagavatam*. I cannot accept his interpretation. I have not followed the Swami where his views differ from those of mine." Thereupon, the Lord tauntingly remarked, "One who does not follow '*swami*' (husband) is ranked among the unchaste women." The Lord appeared on earth for the good of the world. He purified the proud heart of Bhatta by repeated humiliation, as did Sri Krishna the heart of Indra in bygone days. At night, the Bhatta began to reflect, "Formerly, I was in the good looks of the Lord. But now His Heart has turned away from me. Let me rid myself of the pride of gaining victory in debate. The Lord does good to all. I am proud of my self-assertion and the Lord humiliates me in order to cure me of this canker of my heart." So thinking, Vallabh Bhatta took shelter at the Lotus Feet of the Lord next morning saying, "I am an ignorant *Jiva*. I have foolishly displayed my pedantry before Thee. Thou art Sri Krishna and out of Thy causeless Mercy, Thou hast dispelled my vanity by means of various disgraces. The blindness of vainglory has been removed from my eyes through the collyrium of Thy Divine Grace, and true knowledge has dawned upon me. I have offended against Thee and I implore Thy Mercy. Be Thou pleased

to place Thy Lotus Feet on my head." The Lord said, "You are a scholar and a devotee withal. Where these two qualities exist, there ought to be no pride. You are so proud that you have disdained Sridhara Swami and have written a separate commentary on the *Bhagavatam*! We understand the *Bhagavatam* through his grace. He is the World Teacher and we accept him as such. What you have written contrary to Sridhara Swami will carry no meaning or weight. Nobody will accept it. Therefore, write your commentary following the footsteps of Sridhara Swami and it will be appreciated by the public. Relinquish your vanity and worship Sri Krishna with all humility. Perform Krishna-Keertana, abandoning all offences against the Holy Name, and you will, ere long, attain the Lotus Feet of Sri Krishna."

The words of the Lord worked a miraculous change upon the mind of Vallabh Bhatta. Formerly, he used to worship Bala-Gopal. But the company of Pandit Gadadhara turned his mind, and he longed to adore the Adolescent Krishna and begged of the Pandit to initiate him with the same Mantra. But the Pandit refused to oblige him without the permission of the Lord Who had made a show of wrath upon the Pandit to see his love-rage for having allowed Vallabh Bhatta to dance attendance upon him. Another day, Pandit Gadadhara was invited by the Lord Who was exceedingly pleased with his tolerant nature despite causes of provocation, and permitted him to initiate the Bhatta to the latter's great delight. Unbounded is the Pandit's Love for the Lord for which the Lord is surnamed 'Gadadhara-Prananath' (the Lord of Gadadhara's heart).

The lessons gleaned from the above incidents are:—(1) Bringing low the Bhatta from his high level of vanity to deliver him from his offence at the feet of Sridhara Swami—a concrete instance of the Lord's Mercy on him; (2) outward

indifference to a devotional speculator by various means of disgrace, is a covert sign of the Lord's Mercy; (3) a *Jiva's* acceptance of such a reprimand as Grace from the Lord paves the way for his eternal bliss. Ah! who can fathom the fathomless Qualities and Deeds of the Supreme Lord Sri Chaitanya Mahaprabhu, except those who have unflinching devotion to and Love for Him!

The Lord and Ramachandra Puri

Ramachandra Puri, a disciple of Sri Madhavendra Puri, came to Nilachala (Puri) and met the Lord and His devotees there. One day, Pandit Jagadananda invited the Puri and served him with Mahaprasadam, and the Puri also served him profusely in return with the remnants. But the Puri began to slander the Pandit with the following trenchant remarks, "I have heard that Chaitanya's followers are voracious eaters. There is no gainsaying the fact, as I cannot disbelieve my own eyes. By gorging, Pandit Jagadananda has done a great injustice to me, a Sannyasi. Though a dispassionate celibate, he is a gormandizer. How can I call him a *bona fide* Vairagi?" When in last days, Sri Madhavendra Puri was agonising with pangs of separation-in-Love for Krishna, saying piteously, "O Lord of Mathura! Gracious to the humble! Where art Thou, My Beloved? Pained at Thy separation and deprived of Thy '*darsan*', my heart runs about in quest of Thee. What shall I do?"—Ramachandra Puri was so impertinent as to advise his Gurudev to meditate upon Abstract Brahman,—an atheistic idea which he had imbibed by coming in contact with the Pandits of dry gnosticism of the Sankara-Vedanta School. Sri Madhavendra Puri was so greatly aggrieved at this unbecoming insolent conduct of Ramachandra Puri, that he not only gave him a sharp reproof but also deprived him of his mercy. Thenceforward, Ramachandra Puri became notorious for his universal fault-finding and back-biting habit, for which the devotees of the Lord were terribly afraid of his company. His

offences against the Vaishnavas rose to such a pitch that he began to pry into fancied shortcomings (?) of the Lord and went so far as to disparage Him with gluttony. For, such is the effect of unpardonable offence against the Gurudev, that one loses all sense of propriety and recklessly commits the gravest offence even at the Feet of the Supreme Lord Himself. While, Isvara Puri, another disciple of Sri Madhavendra Puri, won the affection and the last benedictions of his Divine Master, to whom he not only rendered confidential personal services but also recited by the side of his departing Gurudev the Holy Name, Form, Attributes and Amorous Pastimes of the Supreme Lord Sri Krishna, himself contemplating upon them incessantly, as a result of which he was universally regarded as the embodiment of the 'Ocean of Love'.

The Lord and Gopinath Pattanaik

Gopinath Pattanaik was the son of Bhavananda Ray and the brother of Sri Ramananda Ray. He was a revenue officer in the court of king Prataparudra of Orissa. He embezzled some money from the royal treasury. So the Crown Prince Badajena was about to take his life as a penalty and mounted him on the gallows. Whereupon, some followers came to the Lord and begged His intervention in the matter. But the Lord did not like to interfere with such worldly affairs and asked them to invoke the Mercy of Lord Jagannath Who can make and unmake anything and everything at His sweet Free Will, if they were at all willing to save Gopinath. Then, Harichandan Mahapatra, a devotee of the Lord, interceded requesting Prataparudra for saving Gopinath's life. Prataparudra, having known nothing of this affair previously, at once ordered the release of Gopinath by preventing his execution. When Vaninath, brother of Gopinath, with all the members of his family, was being taken to the court, fettered in chains, the Lord was glad to learn that even then Vaninath was found chanting the Holy Name

of Sri Krishna keeping on his fingers the number counted. When Gopinath was afterwards honoured with the dignity of Governorship with twice his former remuneration, the Lord warned him against defalcations of the King's money, or squandering away in frivolous pursuits what he earned. When the Lord desired to retire to Alalnath from such foul worldliness, Pandit Kasi Misra, a devotee of the Lord, touched His Feet and entreated Him, "*He who worships Thee, O Lord! for his worldly prosperity is a booby of the first magnitude, for he is quite ignorant of the fact that the effect of 'bhajan' of Thee, is nothing short of Divine Love at Thy Lotus Feet.* Damodara Svarupa, Ray Ramananda, Srila Sanatana, Srila Rupa, Srila Raghunathdas and other sincere devotees have renounced the world for Thy Love. So, *he who worships Thee for Thy sake, indifferent to mundane relativities, anxiously looking for Thy eternal Grace, is a genuine devotee and attains, before long, Thy Lotus Feet.*" 'He, who lives a life of unreserved submission to Thee, O Lord! in body, mind and words, looking forward with great eagerness to the time when Thou wilt be Merciful on him and patiently suffering the evil effects of his deeds done in the past, richly deserves Thy Grace, the Acme of Salvation'"[1]

The Lord has given a number of teachings to the world by this single incident, viz.:— (1) that an ideal dispassionate Sannyasi should not interfere and entangle himself in any worldly affairs, (2) that he should not approach worldly people for any help, either for himself or for others, (3) that a householder should depend entirely on Jagannath, the Lord of the Univirse, in any such quandary without appealing to human beings, (4) that he should not misappropriate the master's money and lead an extravagant life, but should live on honest earnings and lead a pure life of Hari-Bhajan,

1. Bhag. Sk. X. Ch. 14. 8.

(5) that he should not renounce the world out of 'Falgu-Vairagya', but perform 'Hari-bhajan' in the worldly environment with 'Yukta-Vairagya', (6) that the slightest glance of Grace of His (Sri Chaitanya Mahaprabhu's) is enough not only to release a man from the impending dealth, but to shower upon him His choicest blessings.

Raghava's Basket.

Once, when the Bengal devotees journeyed to Puri to meet the Lord of their hearts, Raghav Pandit of Panihati also came to Puri with a basket full of various kinds of pure uncooked viands, prepared by his own sister Sri Damayanti for the Lord, and brought under the supervision of Makaradhvaja Kara, a devotee of the Lord. Makaradhvaja Kara handed it over to Govinda, the constant servitor of the Lord. The Lord did justice to these offerings of love, free from mundane merits and demerits, inasmuch as the qualities of things offered are judged not by the things themselves, but *by the sincere love of the devotee who offers them to the Lord.* This basket is known by the name of '*Raghaver Jhali*' (Raghava's Basket).

Govinda's Ideal Service to the Lord.

One day, the Lord performed '*Beda*-Samkeertana' (Samkeertana encircling the Jagannath Temple) with His followers in seven groups under the lead of the devotees, as Advaita Acharya, Nityananda Prabhu, Vakresvara, Achyutananda, Pandit Srivas, Satyaraj Khan and Narahari Sarkar Thakur. The loud chant of the Holy Name during the Samkeertana rent the sky and resounded the whole of Puri into an ocean of ecstatic joy. The Lord then manifested the Divine Splendour of His Omnipresence in each of the seven Samkeertana groups who thought that the Lord was dancing and singing with them. Symptoms of eightfold spiritual sentiments, such as horripilation, tremor, tears of love, etc., began to manifest on His Divine Body. The Samkeertana having ended, the Lord accepted Mahaprasadam with His followers. He then

repaired to 'Gambhira', and stretched Himself, at full length across the door. His servant, Govinda, whose duty it was to massage the Feet of the Lord every day during His midday rest and then go to accept Prasadam after He fell asleep, begged the Lord to move a little that he might enter inside and do his regular service. But the Lord declined, saying that He was too tired to move and told him (Govinda) that he might do whatever he liked. Finding no other means to enter the room, Govinda placed his *chadar* over the Lord's Body, jumped across the Lord and massaged His Legs. When the Lord awoke, He asked Govinda why he had not till then accepted Mahaprasadam. Govinda replied, "How could I do so, as Thou hast blocked the doorway?" The Lord rejoined, "Why didn't you go out in the same manner as you entered?" Govinda spoke to himself, "*I must do my appointed service even if I have to commit any offence or go to hell for so doing. I do not hesitate to commit millions of offences for the sake of doing my appointed service. But for my own personal needs, I should fear even the slightest tinge of offence.*"

The Passing away of Thakur Haridas

One day, Govinda went to Haridas with Mahaprasadam and found him lying on bed, chanting the Holy Name very slowly. Haridas accepted respectfully only a particle of Mahaprasadm. Another day, the Lord Himself came to him and enquired of his health. Haridas replied, "Physically I am so so, but sorry I am not so well in mind, since my chanting falls far short of the fixed number to be counted." The Lord said, "Thou art a Maha-bhagavata, perfect in thy 'bhajan'. Why art thou so eager for Sadhana at this old age? Thou hast proclaimed the glories of the Holy Name to the world. Thou mayest reduce the number of chanting the Name." Haridas then expressed his unworthiness, as a disciple, in the most humble terms, and implored the Lord to grant him a boon long wished for. *It was his heartfelt desire that, clasping the*

Lotus Feet of the Lord in his bosom, beholding His Moonlike Face with his eyes and with the Holy Name 'Sri Krishna Chaitanya' in his tongue, he might breathe his last. For, he did not like to live on earth after the disappearance of the Leela of the Lord. The Lord had to grant his earnest prayer. Next morning, the Lord appeared before Haridas with all His followers and began to perform a grand Samkeertana encircling Thakur Haridas, in which Sri Damodara Svarupa, Ray Ramananda, Sarvabhaum Bhattacharya, Pandit Vakresvara and other devotees of the Lord joined. Haridas then turned towards the Lord, riveted the two bees of his eyes to His Lotus Face, clasped the Lotus Feet of the Lord in his bosom, adorned his head with the feet-dust of the Lord's devotees, uttered the Holy Name 'Sri Krishna Chaitanya', drank the nectarine sweetness of His Lotus Face, with tears in his eyes and the Holy Name of 'Sri Krishna Chaitanya' in his lips, departed from this world, as did Bhishma Deva of yore. Loud chant of the Names of Hari, Krishna and Rama resounded the atmosphere which sent a thrill of joy to the Lord, and He began to dance round the compound with the holy body of Thakur Haridas in His Lap. Haridasa's body was carried in a car to the sea beach amidst loud Samkeertana and bathed in the sea when the Lord said, "From this day onward, the sea became a great Holy Shrine." The Lord performed the funeral ceremony of Thakur Haridas with His followers amidst loud chant of the Holy Name and entombed his body by His Own Hands with sand. The Lord Himself then begged Mahaprasadam of Lord Jagannath (sold in the 'Ananda Bazaar' inside the temple) for performing the festival on the disappearance of Thakur Haridas. A huge quantity of Mahaprasadam was brought instantly and the disappearance ceremony was performed with great eclat.

When the Mahotsava was over, the Lord granted to His devotees a boon in the exuberance of love which

consoled their hearts. It was this: "Those who have joined the funeral as well as the disappearance ceremony of Thakur Haridas will, ere long, be blessed with the Lotus Feet of Sri Krishna." The Lord expressed great sorrow at the sad bereavement of Thakur Haridas, His constant companion, and said, "By Krishna's Mercy, I was blessed with his sweet and amiable company; and by His Sweet Will, I have been deprived of that blessing. *Haridas was the crest-jewel of the mother Earth; but, a sill luck would have it, she is now devoid of that priceless Gem.*" Then the followers of the Lord began to sing the glories of Thakur Haridas thus—"Be thou glorified, O Thakur Haridas! Thou hast established the Glory and Supremacy of the Holy Name of Sri Krishna all over the world. Hallowed be Thy Name, O Namacharya! Thou art the World-Teacher."

Nityananda's Mercy upon Sen Sivananda

The Bengal devotees went to Puri every year to see the Lord of their hearts in large numbers, including many lady-devotees. Sivananda Sen acted as their guide and care-taker on the way. He was favoured in on one of these journeys with a loving kick from Nityananda Prabhu in a fit of loving rage owing to his delay in supplying adequate board and lodge to Nityananda Prabhu and His followers. Greatly mortified at this, Srikanta Sen, Sivananda's nephew, hastened to Puri in advance, met the Lord and bowed down before Him with his overcoat on—an act which Govinda marked and objected to. But the Lord told Govinda to let him (Srikanta) have his own way, as he had come with a wounded heart. Srikanta kept himself silent, perceiving the Lord to be Omniscient. The pilgrims of Bengal reached Puri and met the Lord with prostrated obeisances, the ladies with tearful eyes gazing at Him from a distance. By the Grace of Nityananda Prabhu, Sen Sivananda with his whole family was blessed with the remains of the Lord's plate so long as he remained at Puri. That year, Paramesvari Modak,

a next-door neighbour of Jagannath Misra at Nadia, came with his wife to see the Lord. He prostrated himself before the Lord saying, "Mukunda's (his son's) mother (meaning his wife) has come." The Lord was a little startled as a Sannyasi to hear the name of a woman, but said nothing out of affection for him. The Lord was touched at heart by the artless affection of the simple-minded sweetmeat-vendor of Nadia, and was also very much pleased with his ignorance of the reverential formalities and the nice proprieties of manners in his dealings with Him.

The Lord's Affection for His Devotees

After the four months of Chaturmasya had been spent at Puri, as the Lord permitted the Gaudiya pilgrims to return to Bengal, they invited the Lord to dine at their respective houses. The Lord thereupon spoke lovingly to them, "You come every year to see Me undergoing all sorts of privations, troubles and tribulations on the way. I, therefore, feel disinclined to your coming every year, but the pleasure of your amiable and loving company attracts My Heart. I have instructed Nityananda to stay in Bengal and redeem the fallen souls, but He has come in defiance of My order. The hoary-headed Advaita Acharya performs a long and tedious journey to see Me. How can I repay the debt of Their love for Me? I am a penniless poor Sannyasi. I know not how I can repay the debt to you. *My only property is My Body and this I entirely give up to you. You can sell it anywhere you please.*" The Lord's pathetic speech melted the hearts of His devotees, and tears of love rolled down their cheeks in torrents. The Lord, too, wept clasping their necks and bathed them with tears. So, they could not set out on their journey home that day out of immense love for the Lord, and spent a week more at Puri in the loving company of the Lord. At last, the Lord consoled them and gave them permission to depart with His mind composed. The hearts of the devotees were lacerated with

sorrow when they parted from their beloved Lord. Their hearts were inseparably blended with the Lotus Feet of the Supreme Lord Sri Chaitanya Mahaprabhu by the supernatural tie of His Causeless Mercy. Who can repay the debt of His boundless Love and Affection for His devotees?

Pandit Jagadananda and the Scented Sandal Oil

Pandit Jagadananda, the Lord's intimate companion, went to Nadia with the Lord's permission, to see mother Sachi Devi who listened, day and night, to his talks about the Lord and His deeds. All the devotees of Bengal were glad to entertain Jagadananda in their houses, and listen in rapture to his discourses regarding the Lord's Activities at Puri. One day, the Pandit met Sivananda Sen in his house and prepared a pot of sweet-scented sandal-oil, carried it to Puri and asked Govinda to rub it on the Head of the Lord to cure Him of His bile and gastric wind. Govinda reported the matter to the Lord, but the Lord refused to accept it saying, "a Sannyasi is forbidden to rub oil, especially scented oil. Present it to the Temple of Lord Jagannath where it will be used in lighting the lamps. Tell Jagadananda that his labour will be fully rewarded by so doing." A few days after, the Lord was again requested to use the sandal-oil. But this time, the Lord burst forth into anger and tauntingly remarked, "Very well, engage a servant too to rub Me with the oil. Is it for such pleasures that I turned a Sannyasi? What is ruin to Me is a sport for you. Every one who will smell the scent will call me a profligate Sannyasi." Next morning, when Jagadananda met the Lord, the Lord smilingly said, "Pandit! you have brought the sandal-oil for Me from Bengal. Very good; but, as a Sannyasi, I cannot accept it. Present it to Lord Jagannath to light the lamps of the Temple, and that will be the best reward of your labour." The Pandit, in a fit of loving pique, replied, "Who has told Thee this piece of falsehood? I never brought any oil from Bengal." Saying this, the Pandit brought the pot

of oil from the room, broke it on the floor of the yard in presence of the Lord, went inside his room, bolted the door from within and shut himself up there refusing to take any food or drink. On the third day, the Lord went to his door and said, "Arise, Pandit, feed me today on your own cooking, I shall come back at noon; I am now going for a darsan of Lord Jagannath." So saying, the Lord left his door. Jagadananda rose from his bed, bathed and cooked a variety of food for the Lord. When the Lord arrived in due time, the Pandit placed the dishes before the Lord Who was exceedingly delighted while partaking of them with great gusto and remarked, "O! how nice and delicious is the vegetable soup you cooked. I see, when one cooks in anger, tastes so very sweet. This is the proof of Sri Krishna's Grace upon you. Pandit, you are the most fortunate devotee of Sri Krishna, because, He being anxious to eat on your own preparations, has accepted this nectarine food you have offered to Him." The Pandit replied in great glee, "I know, He Who eats is the Cook Himself. I am only a gleaner." The Pandit served the Lord with such earnestness that the Lord ate ten times His usual food in fear lest the Pandit should fly into a rage again and start a fast. The Lord asked Govinda to wait and inform Him when the Pandit had broken his fast, and departed. Then the Pandit, with other devotees, respected the leavings of the Lord's plate. When Govinda reported the matter to the Lord as desired by Him, the Lord took His siesta in peace, and Govinda began to do his appointed service and afterwards took the remnants of the Lord's dish.

The Lord's Severe Austerities

The austerities of the Lord were so severe that He used to sleep upon a bed of dry barks of banana trees. This was too painful for the devotees of the Lord to bear. So, Pandit Jagadananda prepared a pillow of cotton with a cover of ochre cloth, and asked Govinda and Sri Damodara Svarupa to see that the

Lord accepted it. But the Lord refused saying, "I am a Sannyasi. I should sleep on the ground. Jagadananda wants Me to enjoy the world. To sleep on a couch with a cotton pillow is to make Myself a laughing-stock." Then Sri Damodara Svarupa made another pair of pillows for the Lord with dry barks of banana trees, torn into small pieces and covered them with the outer-wear of the Lord. The Lord accepted them at last with great hesitation.

Pandit Jagadananda at Vrindavana

Pandit Jagadananda had a long desire to visit Vrindavana. But the Lord refused him permission in spite of his repeated requests. Then Jagadananda implored Sri Damodara Svarupa to intercede on his behalf to obtain permission from the Lord. Though He granted permission, the Lord warned Jagadananda with the following instructions, "You may proceed freely as far as Benares. Thence take care to follow the Kshatriyas in your journey; otherwise, the dacoits will plunder and rob an isolated Gaudiya like you of all your things and will confine you in a lock-up barring your further journey. Keep the constant company of Sanatana at Mathura. Greet the *chaubeys* of Mathura from a distance. Keep yourself aloof from their company, for their ways of life are free and spontaneous beyond Scriptural rules. Visit all the twelve groves of Vrindavana with Sanatana. Do not quit his company even for a moment. Return to Puri as soon as possible. Do not stay there long. Do not climb up the Govardhana Hill to see Gopal; for the *Govardhana is the Embodiment of Sri Krishna Himself*. Tell Sanatana to arrange for Me a place in Vrindavana, as I shall be soon going there." So saying, the Lord embraced Jagadananda who, after bowing to the Lord and His devotees, set out on his long journey through the forest route. He met Tapana Misra and Chandrasekhara at Benares from whom he listened to the Lord's activities there. He reached Mathura and met Sri Sanatana Goswami, visited the twelve groves of Mathura

and Vrindavana with him and stayed at Gokula in the hermitage of Sri Sanatana. The Pandit used to cook his own food in the temple, while Sri Sanatana used to live on 'madhukari' (like a 'Madhukar', bee) in begging a little food from door to door, every day, in Gokula.

Pandit's Fit of Love-Rage

One day, Sri Sanatana was invited by Jagadananda to lunch with him. Sri Sanatana appeared before Jagadananda with a red turban on his head given to him by one Mukunda Sarasvati of the Impersonalist school. When Jagadananda came to learn this, he flew into a rage and was about to hit Sri Sanatana with the rice-pot but stopped seeing Sri Sanatana abashed. Jagadananda said, "Goswami Prabhu, thou art the foremost disciple, nearest and dearest to the Lord. Who can tolerate such action when thou wearest other Sannyasi's rag on thy head?" Sri Sanatana rejoined, "I thank thee, O venerable Pandit! there is none so beloved like thee to the Lord. Such steadfast attachment to Sri Chaitanya Mahaprabhu richly behoves thee. How can I learn this, unless thou showest me by word and action? I have just seen thy unprecedented love for the Lord which I long cherished to. It does not become a Vaishnava to don red rag. I shall soon dispose of it to a non-Vaishnava." Then they embraced each other, respectfully accepted Mahaprasadam and spent their days in discourses about the Lord's Activities. Jagadananda informed Sri Sanatana of the Lord's intended visit to Vrindavana. Then he asked permission of Sri Sanatana to depart. Sri Sanatana supplied him with the following things for the Lord, *viz.*, the dust of 'Rasa-sthali' (the place where Rasa Dance took place), 'Govardhana Sila', some ripe 'pilu' fruits and 'Gunjamala.' (a garland of Gunja-berries). Jagadananda reached Puri, met the Lord and adored His Lotus Feet with the gifts of Sanatana. At Vrindavana, Sri Sanatana arranged a shrine

for the Lord on the hills of 'Dvadasa Aditya' (Twelve Sun-Deities) according to His order.

The Lord and the Devadasi's Song

One day, when the Lord was going to Yamesvara-Tota, a garden near Gopinath's Temple, He heard some one singing melodiously the lyrical songs of Jayadeva's 'Gita-Govinda'. The musical mode (Gurjari Ragini) with which the song was sung threw the Lord into a rapture of absorption, unmindful of the singer's sex, and the Lord rushed forward to embrace the singer through the fences of 'Sij' (Euphorbia) careless of thorns which pricked into His Feet. In a flurry, Govinda ran after the Lord, stood before Him and clasping Him with his arms, said that it was a woman who was singing. The Lord, startled to hear the name of a woman, regained His consciousness and retraced His steps saying, "Govinda, thou hast saved My life today. It would have been death for Me, had I touched a woman. I cannot repay this debt to thee." Govinda replied, "*None but Lord Jagannath can save us in a quandary.*" The Lord then asked Govinda to be His constant care-taker. By this, the Lord, as World Teacher, teaches us that an Acharya must always refrain from even hearing any song from a woman, not to speak of consorting or mixing with her. The Lord has also refuted the theory of 'Gaura-Nagara'* now current among the pseudo-devotees of the Lord, by which they have identified the Acharya Leela of Sri Chaitanya Mahaprabhu in Navadvip with the Amorous Love-Games of the Son of the lord of Vraja—an instance of confusion being worse confounded.

Raghunath Bhatta Goswâmi, the son of Tapana Misra, left Benares to meet the Lord at Puri. On the way, he

* Gaura-Nagara, *i.e.*, Gaurasundara as the Enjoyer or Lover of the damsels of Navadvip—a thing which is wholly opposed to the Acharya Leela of Sri Gaurasundara, although He is Sri Krishna Himself.

was accompanied by one Ramadas Visvas, a Kayastha devotee of Sri Ramachandra and an erudite scholar of 'Kavya-Prakas'. Ramadas served Raghunath, carrying all the way the latter's basket of luggage on his head. Raghunath reached Puri and prostrated himself before the Lord. The Lord embraced him and kept him by His side for eight months. Raghunath Bhatta was an adept in the art of cooking. Whatever he cooked was nectarine, and the Lord tasted it with great relish leaving His Orts for Raghunath. Ramadas Viswas met the Lord, but the Omniscient Lord was not propitious to him, since he was a salvationist at heart and a pedantic pedagogue in his art. The Lord permitted Raghunath to return to Benares with the following instructions, "Raghunath, do not marry and enter into worldly householder's life. Serve your parents who are true Vaishnavas. Study the *Bhagavatam* from a genuine Vaishnava with submissive listening and obedient temperament. See Me again at Nilachala after the demise of your parents." So saying, the Lord garlanded Raghunath with the garland He Himself wore. Raghunath reached Benares and acted accordingly. After the passing away of his parents, Raghunath again met the Lord at Puri and stayed there for eight months. The Lord sent him to Vrindavana with the following instructions, "Keep the constant company of Sri Rupa and Sri Sanatana. Study the *Bhagavatam* under their guidance. Chant the Holy Name of Sri Krishna ceaselessly. Then will Sri Krishna be gracious upon you." Raghunath reached Vrindavana with the long Tulasi beads of Sri Jagannath Deva given by the Lord, took shelter at the Feet of Sri Rupa and Sri Sanatana, and began to sing the *Bhagavatam* in their assembly with such ecstatic emotions and melody, that they were all thrilled with Krishna's Love, Beauty and Sweetness. He surrendered himself whole-heartedly to the Lotus Feet of Sri Govinda Deva, the very Life of his life, for Whom he had a Temple built by his disciple. He never

The Lord and Raghunath Bhatta Goswami

indulged in village gossip, spent the whole day and night in Krishna-bhajan, and in discourses about Him, never heard the slanders of Vaishnavas, keeping always in mind that everyone worshipped Sri Krishna, directly or indirectly. Thus Raghunath was absorbed in Krishna-Prema, while meditating on Sri Govinda Deva with the Divine Gift encircling his neck.

The Lord and an Oriya Woman

Once on the occasion of the Car-festival, an Oriya woman, unable to see Lord Jagannath owing to a huge concourse of pilgrims inside the Temple, climbed upon the pillar of Garuda and rested one of her feet on the Shoulder of the Lord Who was standing behind the pillar of Garuda. Govinda saw this and hurriedly pushed her away. But the Lord forbade him to get her down from His Shoulder saying, "Dont disturb her, Govinda, let her have her 'darsan' of Sri Jagannath to her heart's content." The woman, however, got down in a hurry on seeing the Lord and fell down at His Feet. The Lord remarked, "Sri Jagannath has not inspired Me with this woman's passionate longing for Him. Her body, mind and soul were so absorbed in Sri Jagannath that she did not notice that she had placed her feet on My Shoulder. O! how blessed is she! Let Me adore her feet that I too may have her intensity of devotion. Before this, I beheld in Sri Jagannath the veritable Madana Mohana, the Lord of Vraja, with Flute in His Lips; but now I see, at this incident, Jagannath, Subhadra and Balarama. My Mind was in Kurukshetra beholding My Beloved Sri Krishna. Where was I in Kurukshetra? And where is Vrindavana?" Sadly did the Lord return home and cried out, "Alas! after gaining Sri Krishna, My Beloved Lord of Vrindavana, I have lost My Treasure. Who has taken away My Krishna? Where have I come?" When the Lord said this, tears streamed from His Eyes and blinded His vision. In His trance, He was

overwhelmed with ecstasy and, when He regained consciousness, He felt that He had lost His Treasure and sang and danced like one mad, though He took His bath, dinner, etc., mechanically through habit. "He, whose heart melts through the chanting of the Holy Name of Sri Krishna and is saturated with the intense longing for His *darsan* sometimes laughs aloud, weeps, laments, sings and dances like a mad man, without caring for what the people will say."[2] "My Soul," says the Lord, "once gaining the priceless Treasure of Sri Krishna, has lost Him again. In deep dejection, She has renounced Her tabernacle, accepted the asceticism of a Yogi and repaired to Vrindavana with all Her disciples, *i.e.*, the senses."

2. Bhag., Sk. XI, Ch. 2, 40."

CHAPTER XXV

THE GLORIES OF THE ORTS OF THE LORD AND HIS DEVOTEES

Kalidas, an uncle of Raghunathadas, was a simple-hearted Vaishnava who often lived upon the remains of the dishes of the Vaishnavas. One day, he met Jhadu Thakur, a genuine Vaishnava though born of sweeper-class, and offered him some mangoes for his '*bhoga*'. The two spent some delightful hours in Krishna-Talk, at the end of which Jhadu Thakur said to Kalidas, "I am a low-caste untouchable. Thou art my venerable guest. How can I serve thee? Permit me to offer articles of food to a Brahmin's house where thou cans't accept Mahaprasadam." Kalidas replied, "Please don't you worry. Have mercy on me, O Thakur! I have come here to purify myself, a fallen creature! I am sanctified when I am blessed with thy '*darsan*'. Give me the dust of thy holy feet and lay thy feet on my head." Jhadu Thakur said, "It does not behove thee to say so, as I am a low-caste untouchable and thou art a Vaishnava." Then Kalidas recited the following slokas which exceedingly delighted Jhadu Thakur. "My devotee," says the Supreme Lord, "is very dear to Me, be he a *svapacha* by birth, while one versed in the four Vedas but averse to My worship, is not so dear to Me. Due honour must be given to My devotee; he is as adorable as Myself." Again, "Methinks, a *svapacha* is far superior to a Brahmin possessing twelve qualities but averse to worshipping the Lotus Feet of the Lotus-Naveled Narayana; because, the former has consecrated his body, mind, soul, word and all his activities to the service of the Supreme Lord and has thus purified his life with his clan, while the latter of high esteem cannot do so, because of his anti-devotional aptitude for Sri Krishna."[1]

Kalidas, the Adorer of Vaishnava's Orts

1. Bhag., Sk. VII, Ch. 9 10.

"O Blessed Lord!" says Devahuti to her Son Kapila Deva, "he in whose tip of tongue dances Thy Holy Name is indeed superior to all others, be he a *chandala* by birth. Those who chant Thy Holy Name incessantly have really performed all austerities, all sacrifices, bathed in all sacred shrines, are holy in their conduct and have really studied the whole of the Vedas."[2] On hearing this, Jhadu Thakur said with all humility, "The Sastras truly declare that a Krishna-Bhakta is by no means inferior to anybody on earth but I am the meanest of all, a low-caste untouchable, devoid of Krishna-Bhakti." Kalidas then made his obeisance to Jhadu Thakur and begged leave to depart. Jhadu Thakur followed him a little way off and returned home. Kalidas took the feet dust of Jhadu Thakur from the latter's footprints on the ground and bedaubed his own body with the same. He then hid himself near-by Jhadu Thakur's house with a view to securing his orts.

Jhadu Thakur offered the mangoes mentally to Sri Krishna and respectfully accepted His remains with his wife, who threw off the sucked stones of mangoes into a ditch close by. Kalidas was transported with joy while sucking those leavings of mango-stones of the Vaishnavas from out of the ditch. Such was the nature of Kalidas who used to respect the orts of all the Vaishnavas of Bengal. When he came to Nilachala, he was blessed with the Lord's unprecedented Mercy on the following wise:

One day in Puri, while Govinda was washing the Holy Feet of the Lord in one of the twentytwo steps in reaching the courtyard of the Temple from the Lion's Gate, Kalidas quaffed three *Palmfuls* of Feet Wash of the Lord, one by one, when the Lord forbade him saying, "Do not repeat this again. Thy desire has been fulfilled." The

2. Bhag., Sk. III, Ch. 33, 7.

Omniscient Lord blessed Kalidas, for his unflinching faith in the orts of the Vaishnavas, with such Grace as was never granted to any one before.

The Glories of Krishna's Orts

Once the Lord was thrilled with joy on tasting the Orts of Krishna, offered to Him by the servitors of Lord Jagannath. Symptoms of horripilation, ceaseless flow of tears, etc., began to manifest themselves. The Lord thought within Himself, "Whence are these delicious taste, sweet scent and nice flavour? Surely they have been inspired with the ambrosia of Sri Krishna's Lips. A particle of these Orts is attainable only by accumulated 'Sukriti' (devotional deeds) which begets Krishna's Grace. This Ort which defies even nectar, has undoubtedly touched the Holy Lips of Sri Krishna and is hardly obtained by Brahma. The Leavings of Sri Krishna's plate are called 'Phela'. Lucky is he who is blessed with a particle of this 'Phela', attainable only by those who have the fullest Grace of Sri Krishna. Those endowed with 'Sukriti' receive such blessings from Sri Krishna." So saying, the Lord distributed this 'Phela' to all His devotees who were thrilled with delight when they respectfully accepted It. The Lord then made a distinction between spiritual and mundane offerings; "The former are enjoyed by Sri Krishna, the only Enjoyer, when offered by His true devotees;"[3] "While the latter offered to the Self are enjoyed by the fallen souls who ruin themselves for their enjoying mood."[4] Such is the spiritual nature of Sri Krishna's Orts that even their scent, not to speak of their taste, makes one remember Sri Krishna; whereas taste and scent of things mundane and all sorts of sweetness make one forget Sri Krishna. Hence, the ineffable taste, smell and flavour of these Orts bespeak truly, that they have been surely imbued with the Divine Qualities of His Lips. Such are the supernatural Attributes of

3. Geeta, Ch. IX, 26. 4. Geeta Ch. III, 13.

taste and smell of Sri Krishna's Orts, that they make one oblivious of things other than Sri Krishna; and such also are the Divine Qualities of His Lips, that whatever comes in touch with Them, acts as the greatest intoxicant. As these Orts have been achieved as the result of countless 'Sukritis', it is My fervent hope that they will be respectfully accepted with the greatest possible devotion and love by the devotees." "Those who are of little devotional aptitude, have no faith in Mahaprasadam (Krishna's Orts), Govinda (the Absolute Person), the Holy Name (Transcendental Word, One and the Same with Krishna) and Vaishnava (Absolute-realised soul)." "A man cannot be a controller of his senses, even though he may pose himself to have controlled them, unless and until he keeps in check the impulse of his tongue, which can only be accomplished by means of twofold Spiritual Services, *viz.*, chanting of the Holy Name of Sri Krishna and accepting Mahaprasadam with great respect.[5]

The Lord and Nrisimha Deva

The Lord used to greet the Holy Image of Nrisimha Deva before entering the Temple of Lord Jagannath, with the following hymns,—"I hail Thee, O Nrisimha Deva! the Giver of delight to Prahlad. I greet Thee, O Nrisimha Deva! the Holder of Nails with Which Thou hast pierced the stony heart of Hiranyakasipu." "O Nrisimha Deva! I take shelter in Thee, the Primeval and the All-Pervading Lord. Whithersoever I repair, there Thou dwellest. Thou dost exist inside and outside My heart." The Lord teaches us that Nrisimha Deva is not only the Preserver of His true devotees, but also the Destroyer of the enemies of His devotees. A preacher of unalloyed devotion must take refuge in the Lotus Feet of the Transcendental Nrisimha Deva as the Protector of him and his faith.

5. Bhag., Sk. XI, Ch. 8, 21.

After visiting the Temple, the Lord repaired to 'Gambhira', finished His midday meal and hinted to Govinda to give His Leavings to Kalidas. Such is the glorious effect of respectfully accepting the orts of Vaishnavas, that Kalidas was blessed with the Acme of the Lord's Grace.

Three Cogent Means of Attaining Lord's Grace

Hence, he that desires to attain to the Lotus Feet of Sri Krishna, the *summum bonum* of human life, must respect the orts of Vaishnavas, without the least sense of hatred or humiliation. Sri Krishna's Orts are called *Maha-prasadam*, while those of His devotees are known as *Maha-maha-prasadam.* The following three things are the indispensable desiderata for a Sadhaka (novice in spiritual practices) to help him in his spiritual uplift, *viz*:—(1) the feet-dust of a true devotee, (2) his feet-wash and (3) his orts. The Sastras are loud in their declaration that the faithful service to these triple prime factors of devotion begets Krishna-Prema. Hence, whosoever desires to be blessed with Krishna-Prema must cling to and have undeviated confidence in the service of these three transcendental things which will throw him into the transports of Sri Krishna's Nama, Prema and Grace to which Kalidas bears ample testimony.

The Lord and Puridas

That year, Sen Sivananda came to Puri with his wife and children. He bowed down before the Lord and made his son Puridas also bow. The Lord reapeatedly asked the young boy to say—'Krishna', 'Krishna', but the boy would not. The Lord said in astonishment, "I have made the whole world, both the sentient and even the insentient, chant the Holy Name of Sri Krishna, but this boy has baffled My attempt." Thereupon, Sri Damodara Svarupa rejoined, "Thou hast initiated the boy with Krishna Nama and Mantra which must not be given vent to others, but should be muttered in mind and not to be uttered in lips. I presume this is the intention of the boy." Another day, the Lord asked Puridas

to cite a sloka, and lo, to the great delight and astonishment of the Lord and His devotees, Puridas, a lad of seven summers, without any knowledge of three R's, recited the following sloka: "Glorified be the Supreme Lord Sri Krishna Who is the Blue-Lotus of the ears, the Collyrium of the eyes, the most precious Ribbon of gems on the breasts and the most beautiful Soul-enchanting Ornament of the milkmaids of Vraja." Such is the Glorious Mercy of the Supreme Lord Sri Chaitanya Mahaprabhu vouchsafed upon His devotees, which hardly falls to the lot of even Brahma and Siva, not to speak of the other gods.

On another occasion, when the Lord felt slightly indisposed owing to a rich dish offered by Sen Sivananda at Puri, His eldest son Chaitanyadas (named after Sri Chaitanya Mahaprabhu) welcomed the Lord with a congenial repast composed of fine rice mixed with curd, raw lemon and ginger (an infallible specific for indigestion) at which the Lord exclaimed, "How can this little chap know My Heart? His dietary prescription is really wonderful giving Me a good deal of delight". Late in life, Sri Chaitanyadas became the famous Annotator of 'Sri Krishna-Karnamrita', the much-talked-of lyric poem composed by Srila Vilvamangal Thakur.

CHAPTER XXVI

THE LORD'S TRANSPORTS OF DIVINE LOVE

The Lord considered Himself as Sri Radha and felt the separation from Krishna just as Sri Radha did after Krishna had left Vrindavana for Mathura. One night, the Lord dreamt of Krishna's Disports in the Rasa Dance:—Sri Krishna clothed in yellow garment and garlands of flowers, and playing on His Flute, is dancing gracefully with Sri Radha in the centre, while the Gopees are dancing in the circle, joining their hands together. This sight inspired the Lord with the same mood of Sri Radha. The Lord felt that He was at Vrindavana agonising with separation-in-Love for Sri Krishna. The eightfold forms [1] of spiritual ecstasy overwhelmed the Lord, day and night, never giving Him rest for a while. At this time, Ray Ramananda and Sri Damodara Svarupa consoled the Lord, the former by singing songs on Krishna-Leela from Jagannath-Vallabha-Nataka (melodrama written by himself) and the latter by reciting verses from Vidyapati, Chandidas and Geeta-Govinda.

The Lord's Transports of Krishna-Prema

One midnight, as Sri Damodara Svarupa laid the Lord in bed in the inner apartment, Ray Ramananda returned to his house, while Govinda and Sri Svarupa slept at the door. It was the wont of the Lord to wake all night chanting aloud Krishna's Name. Noticing the silence within, Sri Damodara Svarupa pushed the door open and found the other three doors closed from within, but the Lord was not in the room. Greatly alarmed, they went out in search of Him. They found the Lord lying on an open space, a little off the Lion's Gate. His Body had become five or six cubits long. He was unconscious and His breathing had ceased. His

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1. See page 36 footnote 3.

Hands, Feet, Neck and Waist were disjoined from the Trunk, and the places at the joints were covered with the bare skin. He was foaming at the Mouth and His Eyes were fixed in a deadly stare. The very sight of the Lord made the devotees' life go out of their bodies. Then Sri Svarupa with his party loudly chanted the Name of Sri Krishna into the Lord's Ears, which brought Him back to His consciousness and He rose up shouting 'Hari', 'Hari'. His Limbs got rejoined to His Body as before.

The Lord and the Chatak Parvat

One day, the Lord, on His way to the sea, suddenly looked at the Chatak Hillock and taking it to be the Govardhan Hill, ran towards it in rapture with the speed of the wind, reciting the following sloka of the *Bhagavatam*—"This Govardhan Hill is the foremost of the Vaishnavas, because, overwhelmed with delight at the touch of the Lotus Feet of Sri Krishna and Sri Balarama, He renders service to Sri Radha-Krishna, the Gopas and the Gopees, cowherds and cows, with drinking water and food such as grass and esculent roots, and with caves and glens as cow pens".[2] Govinda could not overtake the Lord. A hue and cry was raised. Every one rose up from where he was, and ran to and fro, in quest of the Lord. The Lord, running like the wind, became stiff on the way, unable to move further. Every pore of His skin swelled like a boil. His hair stood on end, like the Kadamba flower. Blood ran out from His pores like sweat. His throat made gurgling noise. His voice choked and tears ran down His cheeks unceasingly. He lost colour and became death-pale like a conch-shell. Trembling like a tempest on the ocean, He fell down unconscious on the ground, when Govinda came up, began to sprinkle His body with water from his flask and fan Him with his upper cloth. Sri Svarupa and the

2. Bhag., Sk. X, Ch. 21, 18.

rest now arrived and began to weep at the Lord's plight. They loudly chanted the name of Sri Krishna into His Ears, which brought the Lord back to His consciousness. Shortly after, the Lord rose up with a cry of 'Hari', 'Hari', and the Vaishnavas also shouted the Same in great delight. Half-conscious, the Lord thus addressed Sri Svarupa, "You brought Me here back from the Govardhan Hill. You snatched Me away from beholding Krishna-Leela with Sri Radha and Her handmaids on the Govardhan Hill. Why did you bring Me thence, only to cause My grief?" So saying, the Lord wept and the Vaishnavas also followed suit. Thus did the Lord live at Nilachala posing Himself as Sri Radha and plunged day and night in the ocean of grief at the Love-in-separation from Sri Krishna.

The Lord Amidst Telengi-cows

Once, when the Lord was chanting the Name of Sri Krishna till midnight in His room at 'Gambhira' with the three doors shut from inside, He suddenly heard the rapturous melody of Krishna's Flute, rushed thither in the transports of Love and fell down unconscious at the south of the Lion's Gate, in the midst of *Telengi*-cows. Noticing the silence within, Govinda who slept at the door, called Sri Damodara Svarupa near by, who pushed the door open and found the Lord missing. Greatly alarmed, they lighted the torch, went out in search of the Lord, and found Him lying amidst the cows near the Lion's Gate. His Arms and legs went inside His Body, and He looked like a tortoise. He was foaming at the mouth. His Hairs stood on end and ceaseless tears streamed down His Cheeks. Though outwardly He was lying unconscious like a pumpkin-gourd, inwardly He was enraptured with Krishna-Prema. The cows surrounded His Body and began to smell Him, not at all willing to part with Him. His Body was brought back to 'Gambhira' and after loud chanting of the Name of Sri Krishna into His Ears, the Lord regained consciousness; His Arms and Legs came out

of His Trunk and His Body assumed the usual Form. Half-conscious, the Lord thus addressed Sri Svarupa,—"Where have you brought Me, Svarupa? Hearing the sound of Krishna's Flute, I went to Vrindavana and beheld Sri Krishna playing on His Flute in His cow pen, which attracted Sri Radha and Her female comrades. When Sri Radha and Sri Krishna entered the bower for Love-Dalliance, the tinkling Sound of Her anklets had stolen My Heart and I followed Sri Radha and Her attendants to the bower, transported with delight. When Sri Krishna was engaged in His Amorous Pastimes with the Gopees, their melodious songs and graceful dances sent a thrill of joy in My Heart. Just then you snatched Me away from that spiritual ecstasy with an uproar, thus depriving Me of listening to that nectarine sweet voice of Sri Krishna, melodious songs of the Gopees and the Soul-stirring sweet sound of Krishna's Flute." Then Sri Svarupa Goswami who knew the heart of the Lord, sang the following sloka from the *Bhagavatam* in his melodious tone. "O Krishna!" said the Gopees "is there any woman in the three worlds who can keep herself unmoved and undeviated from the path of her virtue, when charmed by the melodious songs of Thy enchanting Flute, resonant with overflowing ambrosia of Love, and sweetened by the well-regulated modulations? O Krishna! look, even the cows, the birds, the denizens of the forest and trees remain spell-bound with a thrill of joy at the sight of Thy Beauteous Form that attracts the minds of the three worlds."[3]

The Lord in the Fisherman's net

One night, the Lord, suddenly caught sight of the sea from 'Ai-Tota' (a garden near Chatak Parvat). The moonlight silvered the heaving waves which sparkled like the waters of the Yamuna. This spectacle threw the Lord into a rapture of Love, and taking the sea for the Yamuna, the Lord rushed

3. Bhag., Sk. X, Ch. 29, 40."

towards the sea unseen by others and leaped into it. He was beyond Himself and knew not what He did. The waves sometimes sank Him, sometimes floated Him. He was carried away like a dry piece of wood. Thus unconscious, He was drifted towards Konarka.[4] He was sometimes under water, sometimes above it, all the while dreaming of Sri Krishna's Love-sports with the milkmaids in the Yamuna. In the meantime, Sri Damodara Svarupa and his followers were startled when they missed the Lord. Uncertain whither He had gone, they made a vigorous search for the Lord in every creek and corner of Puri. A party of them came to the sea-beach and searched for Him till dawn, when they concluded that the Lord had disappeared from the world. They all thought the worst had happened. Overwhelmed with sorrow and almost out of their senses, Sri Damodara Svarupa with a party still walked along the sea-beach in search of the Lord, out of their intense anxiety for Him. Fortunately, they met a fisherman coming towards them with his net on his shoulders, sometimes laughing, sometimes weeping, sometimes dancing and singing 'Hari', 'Hari'. Sri Damodara Svarupa asked him in surprise, "Can you tell us, O fisherman, if you have seen a man come this side? Why are you in this mood?" The fisherman replied, "I have not seen any man, but a dead body was caught in my net and I dragged it ashore, mistaking it for a big fish. The sight of the corpse frightened me, and when I was clearing my net, I happened to touch the body. At once the spirit of the dead entered my body, and caused in me tremor, choking of voice, bristling of hair and tears in my eyes. Whether it is the ghost of a deceased Brahmin or a hobgoblin, I cannot say. The dead body is elongated above six or seven cubits; the arms and the legs are three feet long. All the places of joints of the body are dislocated with only

4. Temple of the Sun-god on the sea-beach 19 miles to the north of Puri known as Arka-Tirtha.

the bare skin outside. It lies stiff as a corpse with a fixed gaze in the eyes, but at times it groans. If I die possessed of this spook, how will my wife and children live? If I find an exorcist, he will rid me of this bogey. I catch fish alone at nights but no evil spirit can seize me, as I remember the God Nrisimha; but strange to say, this ghost holds me with double grip when I recite Nrisimha's Name. Don't go there, I tell you, lest this hobgoblin should possess you too." From these words, Sri Damodara Svarupa understood everything and told the fisherman gently, "Well, I am a great exorcist. I know how to expel spirits." With this he uttered some Mantras, laid his hand on the fisherman's head, gave him three slaps and cried out, "The ghost has left you. Fear no more." The fisherman now became a little composed. Sri Svarupa then assured him saying, "The Man Whom you have mistaken for a ghost is no other than the Supreme Lord Sri Chaitanya Mahaprabhu. In a transport of Love, He had jumped into the sea. Him you had raised in your net. His touch had thrilled you with Krishna-Prema which you had mistaken for possession of a ghost. Now your fear is gone and your mind composed; show me where you have landed Him." The fisherman led them all to the place. They beheld the Lord lying on the ground, long-bodied, pale-skinned from long immersion in water and coated with sand all over His Body. His Limbs were abnormally long, loose and with the skin flapping. They could not carry Him over such a long distance. So they removed His wet loin cloth and put a dry one instead, and laid Him down on a sheet of cloth after brushing away the sands from His Body. Then they began to chant aloud Sri Krishna's Name into His Ears which brought the Lord back to His consciousness, and the Lord leaped up with a roar. His Limbs were reinstated to their proper places. Half-unconscious still, He looked hither and thither and spoke as if from the sky, "Beholding the Yamuna in the ocean, I went to Vrindavana

and there found the Son of the lord of Vraja sporting in the water with Sri Radha and other milkmaids. I stood on the bank gazing on the river, while one of the sakhis (*confidante* of Sri Radha) unravelled the disport of Sri Krishna with Sri Radha and Her female companions in the waters of the Yamuna. My Heart was filled with ecstasy at this pleasant sight. Just then you caught hold of Me and brought Me here with a hubbub. Ah! Where is Yamuna? Where is Vrindavana? Where is Sri Krishna? Where is Sri Radha with Her milkmaids?" Sri Damodra Svarupa then brought the Lord to 'Gambhira' to the great delight of all the devotees of the Lord.

Lord's Ecstasy during His Last Leela

After receiving the enigmatic message[5] in verse from Advaita Acharya through Jagadananda, the Lord plunged into a deeper trance. His Love-madness at the separation from Sri Krishna increased hundredfold. He raved frantically, day and night, identifying Himself with Sri Radha. One evening, when, all on a sudden, the thought that Sri Krishna was leaving Vrindavana for Mathura, overwhelmed the Lord in the Role of Sri Radha, He was seized with Love-madness, mourning deliriously for the separation from Sri Krishna, and clasping the neck of Ray Ramananda, thus addressed Sri Damodara Svarupa as one of the sakhis of Sri Radha, "Alas! alas! friend, Sri Krishna has left for Mathura, plunging Me in the ocean of grief. How can I live without Him? Whither shall I go? Whither shall I find My Beloved?" Sri Damodara Svarupa and Ray Ramananda consoled the Lord in His grief of separation-in-Love for Sri Krishna, by singing love-songs from Vidyapati, Chandidas and Geeta-Govinda and Ray's melodrama (Jagannath Vallabh). But the lamentation continued till midnight when Sri Svarupa laid the Lord in bed in His room. Ray Ramananda left

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5. Vide page 78.

for his house; Sri Svarupa and Govinda slept at the door of the room. But the Love-in-separation from Sri Krishna was tormenting the heart of the Lord. He awoke and began to chant the Name of Sri Krishna. The pangs of separation convulsed His Heart and He began to rub His Face against the wall. His Face, Cheeks and Nose were all lacerated, but in the vehemence of ecstasy, He knew not of the blood oozing out from them. Sri Svarupa, hearing the groaning sound from within, lighted a lamp, entered the room and found the Lord's Face, Cheeks and Nose bleeding profusely. In great grief, Sri Svarupa brought the Lord back to His bed and soothed Him in various ways. Next morning, Sri Svarupa consulted in anxiety with the other devotees of the Lord and made Pandit Sankara (brother of Damodara Pandit) sleep in the Lord's room and nurse His Feet, placing them on his breast. For fear of Sankara, the Lord could not leave His room, nor knock His Face against the wall. Thenceforward, Sankara was known as the 'Lord's Foot-pillow'.

CHAPTER XXVII

THE CONCLUSION

एवं गौडे नभसि जगतामीश्वरो गौरचन्द्र
आविर्भूतः स्वभजनसुधां सर्वलोकेषु वर्षन् ।
वर्षान्नीत्वा वसुयुगमितान्नित्यनूत्नैर्विलासै-
रन्तर्धानं नृनयनगतां नित्यमूर्तिं निनाय ॥[1]

1 The Supreme Lord Sri Chaitanya Mahaprabhu appeared in the firmament of Gaud like a full moon showering upon all the worlds the Nectarine Bliss of His Own Divine Love, and having manifested His ever-fresh Transcendental Leela for fortyeight years, veiled His Eternal Beautiful Form from the mortal gaze of this world.

Lord's Disappearance

The Lord's pangs of separation from Sri Krishna, the Beloved of His Heart, grew more and more intensified. He became inconsolable by Ray Ramananda and Damodara Svarupa. His Love-lorn condition reached its climax, when (in 1530 A. D.) one day while Sri Krishna - Samkeertana was going on in the temple compound of Tota-Gopinathjiu, He rushed, in the height of His Love-maddened ecstasy, into the temple and merged into One with the Holy Image of the Lord Gopinathjiu. Thus the Life of their lives having gone out of their vision, the devotees, hard hit with this shock, confined themselves into seclusion with the burning fire of the pangs of separation from the Lord, awaiting their last days of departure for reunion with Him. Immediately after the disappearance of the Lord, Sri Raghunathdas Goswami, out of unbearable mental agony, left Puri for Vrindavana with a view to ending his life by a fall from the Govardhan Hill, but was dissuaded from the purpose by Sri Rupa and Sri Sanatana Goswamis. It was he who served the Vrindavanavasi-Vaishnavas with the Nectarine Bliss of the last Leela of the Lord enacted in Puri. He remained there

1. Sloka by Om Vishnupad Paramahamsa Sri Srimad Bhakti Prasad Puri Goswami Thakur.

as the younger brother of Sri Rupa and Sri Sanatana, following and illustrating unambiguously through body, mind and words, the deepest significance of their teachings as well as of Sri Damodara Svarupa. One after another, the devotees of Gaud-mandal, Kshetra-mandal and Vraja-mandal disappeared to the great sorrow and misfortune of the world, thus bringing the Brilliant World-illuminating Leela of the Lord to a close.

Empiricist's Objection Refuted

The empiricists want to visualise the disappearance of the Lord and His Associates in the same light as they see the mortals dying miserable death every day, otherwise they are not prepared to believe it. But examples are not rare, even to this day, how the ordinary Yogis disappear from the mundane view; what wonder is there for Sri Chaitanya Mahaprabhu, the Lord of the Yogesvaras (Lord of the Yogis) to disappear with His Own Eternal Sat-Chit-Ananda Vigraha from the gross perspective of the public. The Yogis who can wield their bodies as they please, require them to be burnt by Yogic fire from within; but the Lord as 'Yoge-svare-svar' need not resort to such a recourse. He goes to His own Realm Vaikuntha with His Eternal Vigraha without burning it, for the whole of the universe with the various Lokas has taken shelter in His Sat-Chit-Ananda Form; hence, the burning of His Vigraha would affect the burning of the whole of the universe. So, directly for the good of the world and indirectly for deceiving the rationalistic vision of the empiricists and the gnostics, He enacts the Leela of being born (?) though Unborn, and of being mortal (?) though Immortal. Thus the Ascension of Sri Ramachandra and the other Avataras in their Own Spiritual Vigrahas and with Their Associates is an apt illustration of the Sastric Truth. So Sri Chaitanya Mahaprabhu Who is no other than Sri Krishna Himself, the Fountain-head of all the Avataras, should disappear is no wonder nor can be a matter of dispute.

Lord's Vigraha is Sat-Chit-Ananda

Sri Krishna says to Arjuna :—"My Eternal Form is Sat-Chit-Ananda (Being-Intelligence-Bliss). My Potencies act by My Grace, but I am Independent of those actions. I condescend to appear to the mundane view out of My causeless Grace through My Harmonising Potency (Yoga-Maya). I am above Physical Nature and her laws. I am Omnipotent and Self-Effulgent. I reveal Myself when I will. The ascription of infinitesimality, finitude or fallibility to Me is due to the crippled outlook of Maya-ridden souls. They are quite ignorant of My Supreme Personality. My Super-excellent Beautiful Form is Transcendental, Eternally Adolescent, and of medium stature. I reveal Myself through My inconceivable Chit Potency. The foolish suppose this Eternal Beautiful Form of Mine to be mortal, subject to the influence of Maya and her laws; but they do not know that I am the Supreme Lord of all, macrocosm and microcosm. Hence, deluded by their deceptive empiric knowledge, they impute a wrong and superficial view to My Beautiful Figure Whom My devotees, endowed with pure intelligence, behold as the Embodied Personality of the principles of Sat, Chit and Ananda. They misinterpret and misunderstand My Words, and misconceive and so disparage My Transcendental Personality Whom they mistake for a mundane human form, and even go to the length of deriding Me, not knowing My Supreme Spiritual Personality beyond the limits of time and space".[2] The Supreme Lord Vishnu and the Vaishnavas are not subject to mundane births and deaths like conditioned souls. They are of the Spiritual Essence and appear to and disappear from the mundane view according to Their sweet free Will.

Life of a Jiva-soul on the mundane plane with its concomitant enjoyment and suffering is, however, the

2. Explanation to Sl. 11, 12. Ch. IX. Geeta.

perverted reflection of his eternal spiritual life in the Blissful Realm of Vraja, where he is in unceasing intimate loving communion with the Supreme Lord Sri Krishna, the Beloved of his soul. Here in this world, suffering of a bound soul consequent upon the forgetfulness of Sri Krishna is the penal servitude inflicted upon him by Maya for the caricature of pseudo-mastership, and is, therefore, unwholesome and undesirable; but the spiritual practice of Love-in-separation from Sri Krishna, the true and eternal function of all Jiva-souls, is full of unalloyed bliss, and makes the soul taste the ever-new freshness of the eternal life in Vraja at every step.

Bound Jiva's Miserable Position

Authors and Treatises on the Lord's Philosophy & Theology

Lord Chaitanya has not Himself written any books on the Philosophy and Theology that He preached except His 'Eight Slokas' known as "*Siksha-stakam*" (vide Appendix III) and a few more slokas culled by Sri Rupa Goswami Prabhu in his '*Padyavali*'. They contain the whole of His Teachings that He was to impart to the world. He, however, taught many of His Associates in several places and occasions on various Philosophical and Theological subjects. He inspired Ray Ramananda on the bank of the Godavari, who reproduced the various stages of Suddha-Bhakti up to the Acme of Krishna-Prema-Rasa, excluding Varnasram-Dharma, Karma-Misra and Jnana-Misra Bhaktis from the category of Suddha-Bhakti. He discussed with Venkata Bhatta at Srirangam on the various '*Siddhantas*' and '*Rasa-Tattvas*' on the basis of *Srimad Bhagavatam*, which were taken down as notes by Sri Gopal Bhatta Goswami, then a boy of ten attending on the Lord during 'Chaturmasya' at his house. Subsequently, the Lord taught Sri Rupa Goswami at Prayag and Sri Sanatana Goswami at Benares on *Sambandha-Abhidheya-Prayojana Tattvas* according to the Vedic Pramana and Prameya. The Lord infused spirit in them definitely with a view to get treatises written by them.

Sri Rupa and Sri Sanatana taught the same to Sri Gopal Bhatta Goswami who noted them, somewhere in order and somewhere without order, and conveyed the same to Sri Jiva Goswami who subsequently arrived in Vrindavana. Sri Jiva Goswami, under the strict benign guidance of Sri Rupa and Sri Sanatana, wrote on those points his masterly theses, the '*Shad-Sandarbhas*', a highly spiritual monumental work on the Gaudiya Vaishnava Philosophy and Theology based on *Srimad Bhagavatam*, the Crest Jewel and the only authoritative Commentary on the Vedanta - Sutras. The six Sandarbhas are (1) *Tattva-Sandarbha*, (2) *Bhagavat-Sandarbha*, (3) *Paramatma-Sandarbha*, (4) *Krishna-Sandarbha*, (5) *Bhakti-Sandarbha* and (6) *Priti-Sandarbha*.

Sri Sanatana Goswami himself wrote *Brihat-Bhagavatamrita*, *Vaishnava-Toshoni* and *Dasama-Charita*, etc., on the same line, and got the Vaishnava Smriti '*Hari-Bhakti-Vilas*' written by Sri Gopal Bhatta Goswami on the points received by the former at Benares and the latter at Srirangam. Sri Rupa Goswami wrote *Bhakti-Rasamrita-Sindhu*, *Laghu-Bhagavatamrita*, *Vidagdha-Madhab*, *Lalita-Madhab*, *Ujjala-Neelamani*, *Danakeli-Kaumudi*, *Stavamala* and innumerable other works which are the invaluable Gems in the Gaudiya Vaishnava Treasure. The above treatises on *Abhidheya* (Bhakti) and on the eternal Leelas of the Divine Couple of Vraja supply the most delicious variegated spiritual pabulum to those unsatiable souls who have been running after them for the same. Sri Raghunathdas' *Stavavali*, *Manah-siksha*, *Mukta-Charita* and *Dana-Charita* are the dearest treasure of the Gaudiya Vaishnavas. Sri Krishnadas Kaviraj Goswami's two most important and voluminous treatises, *viz.*, *Sri Govinda-Leelamrita* (Sanskrit) and *Sri Chaitanya-Charitamrita* (Bengali)—specially the latter, the quintessence of the works of Sri Rupa, Sri Sanatana, Sri Raghunathdas and Sri Jiva Goswamis—are the most precious jewels in Vaishnava literature and philosophy. *Sri Chaitanya-*

charitamrita describes the Supreme Emotions of the Lord in the Role of Sri Radha during the last twelve years of the Lord's career in 'Gambhira' in Puri, receiving the same from Sri Raghunathdas Goswami, the eye-witness of the Lord's Leela, and from the '*Karcha*' (hints) of Sri Damodara Svarupa. The present volume is mainly based on '*Sri Chaitanya-Charitamrita*' and written in the same line. Sri Murari Gupta who had his '*Karcha*' on the early Career of the the Lord supplied materials to Sri Vrindavanadas Thakur, the last disciple of Sri Nityananda Prabhu, for his monumental work, *Sri Chaitanya-Bhagavat*, the first of its kind in Bengali literature on the Early Divine Career of Sri Chaitanya Mahaprabhu, '*Sri Chaitanya-Charitamrita*' on His Later Career standing as its Appendix. *Sri Jagannath-Vallabh Natak*, etc., of Ray Ramananda, *Sri Chaitanya-Chandrodaya Nataka* of Sri Kavi Karnapura and *Prem-Vivarta* of Sri Jagadananda are the religious melo-dramas and didactic lyrics respectively, in the Gaudiya Vaishnava literature. Srila Narottam Thakur's *Prarthanas* and *Prem-Bhakti-Chandrika* are in nutshell the two most popular *Vademacum* among the Gaudiya Vaishnavas. Subsequently, Srila Visvanath Chakravarti Thakur left us his Commentaries on the Geeta and *Srimad Bhagavatam* and other valuable works, and his contemporary, Sri Baladev Vidyabhushan, the '*Govinda Bhashya*' on the Brahma-Sutras written under the direct guidance of Sri Govindajiu Himself. The Reviver and the Pioneer of the Śuddha-Bhakti Cult in the Nineteenth Century is Thakur Bhaktivinode who has left us his volumes like *Krishna-Samhita*, *Tattva-Sutra*, *Jaiva-Dharma*, *Sri Chaitanya-Sikshamrita*, *Sri Sajjan-Toshoni* (a monthly magazine) and other works in Sanskrit, Bengali, English and other languages. Om Vishnupad Sri Bhakti Siddhanta Sarasvati Goswami Thakur, the Founder of the Gaudiya Mission and the present Gaudiya Vaishnav-acharya-varya Om Vishnupad Paramahamsa Sri Srimad Bhakti Prasad Puri Goswami Thakur opened the gates, out of Their

causeless mercy, to the above Treasures of Srila Thakur Bhaktivinode, through their Divinely inspired exemplary characters and invaluable precepts to the fallen souls of the present day world.

This is all through the works of the Associates of the Lord that the current of the Lord's Career and Teachings flows up till the present day. Besides this, the Lord's Direct and Oral Teachings to His Own Associates—such as mother Sachi, Digvijayi Pandit, His pupils, Devananda Pandit, Chand-Kazi, Sarvabhaum Bhattacharya, Venkata Bhatta, Prakasananda Sarasvati, Subuddhi Ray, Vallabh Bhatta, Raghupati Upadhyaya, Raghunathdas Goswami, Pandit Jagadananda and innumerable others—give us floods of light illuminating His Message to the world. The Divine Leela of the Lord and His Associates is a Living Book to enable us to translate those Teachings into action.

Lord's Oral Precepts to Devotees

Sri Chaitanya Mahaprabhu is the Supreme Acharya or Guru. The disciplic succession descending separately from His Associates, *viz.*, Sri Nityananda, Sri Advaita, Sri Gadadhara Pandit, Sri Damodara Svarupa, Sri Bakresvar Pandit with many other minor branches and sub-branches comes up to the present day. Sri Dhyanchandra Goswami, Sri Gopal Guru Goswami and others come in the line of Sri Bakresvar Pandit. From Svarupa-Rupa-Sanatana, the line continues to the present Acharyavarya Om Vishnupad Sri Srimad Bhakti Prasad Puri Goswami Thakur (vide Introduction). The devotional current of the Gaudiya Vaishnavism flowing like the Ganges sometimes in the visible form of vehement preaching, initiating disciples, etc., by the Acharyas, and sometimes flowing invisibly through the '*Bhajan-anandi Vaishnavas*' (those exclusively confined to their own bhajan) indicates the '*renaissance*'

Disciplic Succession of Gaudiya Vaishnava Teachers

and the '*dark age*' respectively. Nevertheless, the current never stopped but continues to flow since the time of Sri Chaitanya Mahaprabhu to that of Thakur Bhaktivinode who is not only the Pioneer of the present renaissance of the Gaudiya Vaishnavism but also the Source of the *Bhakti Vinode-dhara* (current) which continues to flow to the present day.

Sri Chaitanya Mahaprabhu's Career is divided into two halves, *viz.*, (a) in the Role of a Householder and later (b) in the Role of a Vaishnava-Sannyasi-Preacher. 'The Lord in the Role of a Householder' is dealt with in Chapter IV and the duties of a Vaishnava householder as prescribed by the Lord are given in chapter XVII. As a Sannyasi, His Career is divided into three periods, *viz.*, (i) the first six years during which the Lord preached His Doctrine of Unalloyed Devotion to the Absolute Person Sri Krishna, travelling throughout the length and breadth of the country, converting and assimilating the multifarious non-devotional sects prevailing all over India into pure Vaishnavism; (ii) during the next six years, the Lord,—living in greater privacy but moving freely in the circle of His devotees, both Gaudiyas and Oriyas at Puri,—expounded the esoteric meaning of *Prema-Bhakti* (Loving Devotion) as practised by Himself and His devotees of the highest order, and (iii) during the concluding twelve years, the Lord devoted Himself exclusively to the tasting of *Krishna-Prema-Rasa* in the shape of separation-in-Love for Sri Krishna in the Role of Sri Radha, inside the inviolable privacy of His sanctum '*Gambhira*' and in the constant company of His two most intimate Associates, Sri Damodara Svarupa and Sri Ray Ramananda.

Lord's Career in Different Periods

In conclusion, the writer begs to submit the following truths before the good sense of his benign readers. He

should be failing in his duty if a true note is not struck in his brochure about the Ontology of the Leela of Sri Chaitanya Mahaprabhu.

Superiority of His Teachings

The superiority of His Teachings, therefore, consists in this, that He made fully known the Absolute Entity Who was partially disclosed by the other four Inculcators of the Same, *viz.*, Sri Vishnusvami, Sri Ramanuja, Sri Madhva and Sri Nimbarka. His Teachings are to be understood through complete self-surrender and loving service which are the keynotes to all spiritual knowledge. "Punctilious observance of socio-religious laws, ritualistic worship of the Holy Image Sri Vishnu, pilgrimage to all sacred shrines and a thorough study of the Vedas which have no access to the Supreme Personality of Sri Chaitanya Mahaprabhu, can never help us in comprehending His Deeds and Teachings, if not accompanied by loving service to Him and His ardent and loyal devotees."[3] Hence, only the strict followers of Sri Chaitanya Mahaprabhu can obtain the full knowledge of the Absolute Truth. Dogmatism, sectarianism, superstition or self-sufficiency can never lead us to the path of spiritual progress.

Same Personality with Distinct Leelas

Sri Gaurasundara in Navadvip is Sri Krishna in the Role of His Predominated Aspect, Sri Radha, *primarily* for realising the threefold desires dealt with previously and *secondarily* for the propagation of His Holy Name and Love all over the globe, in order to fix the minds of all beings on the Lotus Feet of the Supreme Lord Sri Krishna, the Acme of salvation; and Sri Krishna in Vraja is Sri Gaurasundara in His Predominating Enjoying Mood Who is the only Vishaya-Vigraha worshipped by the fivefold Asraya-Vigrahas. So there should be no misconception of identity and distinction

3. Sri Chaitanya Chandramrita, Ch, IV, 22,

of Sri Krishna's Gaur-Leela in Navadvip and Sri Gaurasundara's Krishna-Leela in Vrindavana. Sri Krishna's Gaur-Leela is not only meant for Siddhas, but also and specially for Sadhakas (neophytes) and Sri Gaurasundara's Krishna-Leela is meant only for those who have attained Siddhi or perfection in their 'bhajan'. So Gaur-Leela is the *most munificent* of all the Krishna's Leelas ever manifested on this plane of three dimensions. It confers the greatest boon upon a neophyte to make him eligible for understanding Krishna-Leela in his perfect body. This simultaneous distinction and non-distinction between the Names, Forms, Attributes, Entourage, Deeds and Realms of Sri Krishna and Sri Gaurasundara is not comprehensible by limited human understanding.

The Two more Descents of the Lord : Holy Name and Holy Image

In accordance with the words of Sri Chaitanya Mahaprabhu, [4] when the Supreme Lord disappears from empiric view, His Divinity manifests Himself in two seemingly different but essentially identical Forms, *viz*:—(1) in the Form of '*Archa*' (Holy Image) the highest form of worship of the Pancharatra-Cult and (2) as Transcendental Word or '*Holy Name*' Whose chanting is the highest form of worship of the Bhagavata-Cult. Although both these Manifestations are Divine, still His Holy Image or Sri Murti does not Speak to open the spiritual eyes of His worshipper to enable him to visualize His Divinity, steeped as he is in the gloom of ignorance of his real self. So, the Supreme Lord Sri Chaitanya Mahaprabhu has appeared as Bhaktivinode-Gaur-Vani in order to enlighten us with the real knowledge of both the Archa Murti as well as that of the Transcendental Word, One and the Same with Krishna's Name, Form, Attributes, Entourage, Pastimes and His Realm. Hence, Thakur Bhaktivinode is regarded and adored as the great

4. Ch. Bhag., Madhya, Ch. XXVII, 47-49.

Pioneer of pure devotion of the present age, Who has brought *Eternal Good* to the world, by manifesting in His train Bhaktivinode-Gaur-Vani in our midst, to Whom an unconditional surrender and submissive listening are absolutely necessary for comprehending Sri Chaitanya Mahaprabhu and His Doctrine of Divine Love. So, Bhaktivinode-Gaur-Vani is the Mercy-Personified to bless us with the constant association of the Leelas and Teachings of Sri Chaitanya Mahaprabhu, and to those that are imbued and saturated with Them.

The Worship of Sri Murti (Holy Image)

Thakur Bhaktivinode entrusted His life's mission to His Successor, His Divine Grace Sri Srimad Bhakti Siddhanta Sarasvati Goswami Thakur, Who has blended the systems of the Pancharatra and the Bhagavata into one homogeneous whole. In almost all the preaching centres [5] established in different parts of the country of which 'Sri Chaitanya Math' at Sree Mayapur stands as the Parent Math, His Divine Grace has introduced the worship of the Holy Vigraha (Sri Murti) for the safety of His neophyte disciples, lest they should turn themselves gnostics or psilanthropists. It is impossible for a man to perform any physical or mental activity without the help of concrete objects or mental images. The objection to Image-worship is ultimately an objection to all physical or mental activity for the purpose of worship. Sri Chaitanya Mahaprabhu rejects idolatry but considers Sri Murti (Vigraha) worship as one of the essential means of spiritual enlightenment and progress. It has been pointed out that the Supreme Lord is Personal, All-Beautiful and

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5. The following are the principal centres all over India, in Burma and England:—

Allahabad, Benares, Alvarnath, Bhuvanesvara, Bombay, Calcutta, Chittagong, Cuttack, Chakdaha, Dacca, Darjeeling, (New) Delhi, Gaya, Hardwar, Kovur, Kurukshetra, Krishnagar, London, Lucknow, Madras, Muttra, Mymensingh, Nimsar, Patna, Puri, Rangoon, Remuna, Sarbhog, Subarnavihar, Sridhama Mayapur and in almost all the Islands of Navadvip, and Forests of Vrindavana.

All-Love. Sages like Veda-Vyasa and other Acharyas have seen that All-Beautiful Syamasundara Form in their souls' eyes and have left for us descriptions of that Beautiful Form. Of course, those descriptions regarding the All-Beautiful Form of the Lord are Transcendental. Hence, truth is perceivable in those descriptions. According to those descriptions, one delineates and worships a Sri Murti, and beholds the Blissful Lord of his heart with intense delight. Is that wrong or sinful? Those who say that God has no Form whatsoever and yet imagine a false form of worship, either material or mental, are certainly idolatrous. But those who behold the Transcendental Form of the Supreme Lord in their souls' eyes, carry that impression as far as possible to the mind and then give out an emblem for the development of the devotional aptitude of the spiritual neophyte, are by no means idolatrous. While visualizing a Sri Murti, one should not see the gross or subtle form of the Vigraha, but the spiritual Absolute Person with his spiritual eyes opened by his Gurudeva with the spike of Transcendental Knowledge. So idolatry and Sri Murti-worship are two categorically different things. The worship of Sri Murti is different from that of any mundane action, gross or subtle. Just as the Holy Name of the Supreme Lord descends to the plane of our aural reception without being transformed into a mundane word or sound, so the Holy Form of the Supreme Lord Sri Krishna manifests His Descent in the Forms of Sri Murti through eight different media, *viz.*, stone, wood, iron, clay, painting sand, mind and precious gem. [6]

No one is eligible for the worship of the Holy Image (Sri Vigraha) until one has been initiated into the Transcendental Knowledge through *Mantra* by the *Sad-Guru* of the identity of the Holy Image with the Absolute Person Who

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6. Bhag, Sk, XI, Ch. 27, 12.

descends or manifests His Eternal Form through Successive Forms as *Para* (the Supreme Reality), *Vyuha* (His Manifested Form), *Vaibhava* (His Forms of Extension), *Paramatma* or *Antaryami* (His Pervaded and Permeated Form) and *Archa* (His Holy Image). One is relieved of the most common delusive twofold errors, *viz.*, (a) *error of idolatry* and (b) *error of Impersonalism*, by the worship of the 'Holy Image' and the 'Holy Name' in the manner enjoined by the Scriptures and the Acharyas.

The iconoclast is as idolatrous as the idolator himself. Nay, he is worse than an idolator, as he imagines God to be a formless void or empty space. This is the miserable plight of an intellectualist or a gnostic. His Divine Grace, therefore, introduced the worship of Sri Murti in every spiritual centre to prevent a tiro in spiritual practices from turning into an idolator, gnostic or an atheist.

भारत भूमिते हैल मनुष्य जन्म यार। जन्म सार्थक करि' कर पर-उपकार॥[7]

India and her Mission to the World.

India has, from time immemorial, been called the land of Bharata or Bharatavarsha. It is the spiritual land that is meant by the name of Bharatavarsha. King Bharata[8] belonged to the eternal spiritual community of Vaishnavas who follow faithfully the Highest Cult of Bhakti by rendering unalloyed service to the Supreme Lord Sri Krishna, instead of hankering after the fourfold pursuits of 'dharma', 'artha', 'kama' and 'moksha', which are universally and spontaneously coveted by all the fallen souls who inhabit this world. It is for re-establishing Vaishnavism or *Sanatana-Dharma* (Eternal Religion of Divine Love) and for protecting the Sadhus in

7. His life is worth living who, being born in Bharatavarsha (India) does Absolute Highest Good to himself by Krishna-worship and to all beings, sentient and insentient by Krishna-Keertana. (C. C. Adi. Ch, IX. 41)

8. Not son of Dushmanta, but of Rishabha Deva. (Bhag. Sk. V. 14. 33.)

their propaganda work of the said Dharma against the tyrannical oppressions of the demoniac characters, that Sri Krishna or His Avataras descend in Bharatavarsha. Hence Bharatavarsha is the cradle of religion of pure devotion to the Absolute Person. Sri Krishna sometimes sends His Agents to teach the people of this and other countries the transitory and miserable end of all worldly pursuits, and thereby win them to a desire for salvation or moral elevation. By such intellectual and ethical upheaval, the *summum bonum* of human life, *viz.*, pure devotion to the Supreme Lord Sri Krishna, has never been attained. The *Daiva-Varnasrama-Dharma* which is part and parcel of *Sanatana-Dharma* serving as a stepping stone thereto, is established only in India, though it is now in a moribund state. The Vedas, the Upanishad (the crest-jewels of the Vedas), the Histories,—especially the two Epics, *viz.*, the Ramayana and the Mahabharata—and the Puranas boldly vindicate the highest spiritual culture and civilization of India, ancient and modern.

India is thus the most sacred country in the world; and in India, the province of Bengal stands foremost. In Bengal, the land of Gaud is the most liberal and munificent, as most of the followers of Sri Chaitanya Mahaprabhu sanctified this land by their appearance. In Gaud-Mandal, Navadvip [9] or the Nine Islands, signifying the nine methods of pure devotion, stand pre-eminent in respect of moral and spiritual culture. In Navadvip, Antardvip or Sridham Mayapur is the Sanctum Sanctorum, as she bears in her bosom the Birth-site of the Supreme Lord Sri Chaitanya Mahaprabhu, Who is Sri Krishna Himself appearing in this mundane plane with His Entourage in order to bestow on all, irrespective of caste, colour or creed, the highest gift of Divine Love which no Avataras ever did before in any age or in any country. It is, therefore, a great boon to be born in India.

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9. Vide Map, Page 7.

There are three kinds of births. The first is the *seminal birth* from parents. A man is elevated from his seminal birth and becomes a *dvija* (twice-born) when he unconditionally submits to the *Sad-Guru* with a view to leading a spiritual life, and the *Sad-Guru* or the Acharyadeva initiates him with the Holy Name and Mantra and endows him with spiritual investiture, which enables him to listen to and utter the Transcendental Words or Mantras of the Vedas, and worship the Supreme Lord Vishnu and His eternal Associates, the Vaishnavas, without which his '*dvijatva*' (Brahminhood) becomes null and void. Such an initiated man is known as a Paramarthik Brahmin. When such a Paramarthik Brahmin realises the Transcendental nature of his own real self and that of the Supreme Lord Sri Krishna, by taking recourse to the only means of hearing and chanting the Holy Name, known as 'bhajan', he is then designated as a Bhagavata and is entitled to attain his third and *Spiritual birth* or the highest spiritual realisation. A human being is in this way awakened, and an awakened soul can awaken all other sleeping or dormant souls. Such an Absolute-realised soul can redeem the whole world. This awakening of all human souls by means of Nama-Samkeertana is known as 'Para-upakara' or 'Eternal Good to others' in the highest sense of the term ('Para' meaning both 'the highest' and 'others'). All other kinds of relief to the body and mind in the name of altruism are temporary inasmuch as both the donors and the recipients thereof are perishable.

Being endowed with a human form in India, especially in Bengal and more especially in Antardvip (in Navadvip), the land of self-surrender, if anybody fails to take absolute shelter in the Lotus Feet of the Supreme Lord Sri Chaitanya Mahaprabhu, his life as a human being is bound to prove a miserable failure in the path of his eternal spiritual progress.

The process of unconditional submission to the real Spiritual Preceptor is not to be confounded with the show of imperfect submission that is pretended to be offered by one conditioned soul to another in this world. The process of spiritual submission implies a prior effective realisation of the Transcendental nature of the Preceptor and is, in fact, brought about by the causeless mercy of the Preceptor operating from above the plane of mundane apprehension. Unless this important point is sufficiently attended to, no spiritual result can be expected to follow from the offer of lip-submission—for that alone is possible for the conditioned soul—till he is prepared to pray sincerely for and is actually helped by the power of Mercy of the real Preceptor. The spiritual process alone possesses the real and progressive dynamic quality, while every mundane activity tends to neutralization.

The Writer's Prayer for Blessings

The humble effort of the author in writing this brochure is nothing but the outcome of a sincere desire of associating himself with Bhaktivinode-Gaur-Vani, in delineating a short sketch of the Leela and Teachings of the Supreme Lord Sri Chaitanya Mahaprabhu. The sensationalists, historians, archaeologists, allegorists, and the so-called learned people of the world, with their pedantic speculations and vaunt of empiric knowledge are often apt to fall into the errors of producing many spurious matters in their attempt to depict Sri Chaitanya Mahaprabhu and His Cult in accordance with their mental mould. But, unlike them, the author has carefully abandoned the deluding and defective process of empiricism and has strictly followed the process or path of Revelation of the Divine Sound through the Apostolic Line of succession from the Supreme Lord Sri Chaitanya Mahaprabhu, through Sri Svarupa-Sanatana-Rupa-Jiva Raghunatha-Krishnadas Bhaktivinode-Gaurakisor-Siddhanta Sarasvati to Om Vishnupad Paramahamsa Sri Srimad Bhakti Prasad Puri Goswami Thakur, the Present Acharya in the Divine Preceptorial

Line of the Gaudiya-Amnaya. Just as Salagram (Narayana Sila) is available only in the flowing stream of the river Gandaki, so the Living Deeds and Teachings of the Supreme Lord Sri Chaitanya Mahaprabhu find full expression only in the hearts of those who put themselves in tune with the ever-flowing thought-currents of Bhaktivinode-Gaur-Vani. With the utterance of the following slokas delineating the Glories of his Gurudevas for his soul's enlightenment and purification, and with an anxious expectation of making them a beacon-light to those for whom they are so seriously intended, the author humbly ventures to place this brochure, though so briefly and inadequately written, in the hands of his sympathetic readers.

THE INVOCATION OF THE LORD

The Divine Leela of Sri Chaitanya Mahaprabhu is depicted in the '*Chaitanya-shtakam*' of Srila Rupa Goswami Prabhu, which runs as follows:—

सदोपास्यः श्रीमान् धृतमनुजकायैः प्रणयितां
वहद्भिर्गीर्वाणैर्गिरिशपरमेष्ठिप्रभृतिभिः ।
स्वभक्तेभ्यः शुद्धां निजभजनमुद्रामुपदिशन्
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥ १ ॥

I. Would the Selfsame Sri Chaitanya again appear in the avenue of my vision, Who is always adored with intense feeling of Love and affection by Siva, Brahma and other gods assuming human forms, and Who inculcates His Own Principle of Pure Devotion to His devotees such as Sri Ragunathdas Goswami and others?

सुरेशानां दुर्गं गतिरतिशयेनोपनिषदां
मुनीनां सर्वस्वं प्रणतपटलीनां मधुरिमा ।
विनिर्यासः प्रेम्णो निखिलपशुपालाम्बुजदृशां
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥ २ ॥

II. Would the Selfsame Sri Chaitanya again appear in the avenue of my vision, Who is the stronghold of the the lords of the gods (in their quandary), Who is the highest Goal of all Upanishads, Who is the Be-all and End-all of the lives of saints, Who is the veritable Gracefulness to His submissive devotees and Who is the Divine Decoction of holy Love of the milkmaids of Vraja?

स्वरूपं बिभ्राणो जगदतुलमद्वैतदयितः
प्रपन्नश्रीवासो जनितपरमानन्दगरिमा ।
हरिर्दीनोद्धारी गजपतिकृपोत्सेकतरलः
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥ ३ ॥

III. Would the Selfsame Sri Chaitanya again appear in the avenue of my vision, Who supports Sri Damodara Svarupa (His most intimate companion) with the ambrosial stream of Grace, Who is dearly loved by Sri Advaita Prabhu, Who is obeyed with perfect resignation by Srivas Pandit, Who has effected the glorification of the venerable ascetic named Paramananda Puri, Who has redeemed His humble devotee Srila Thakur Haridas, and Who is eager to shower the nectar of His choicest blessings upon Prataparudra Gajapati, king of Orissa?

रसोद्दामा कामार्बुदमधुरधामोज्ज्वलतनु-
र्यतीनामुत्तंसस्तरणिकरविद्योतिवसनः ।
हिरण्यानां लक्ष्मीभरमभिभवन्नाङ्गिकरुचा
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥ ४ ॥

IV. Would the Selfsame Sri Chaitanya again appear in the avenue of my vision, Who is intoxicated with the Love of Krishna, Whose Personal Beauty is very enchanting and lovely, excelling million times that of Cupid, Who is the crest-jewel of the Sannyasis, the hue of Whose garment resembles the crimson rays of the rising sun, and the Beautiful Complexion of Whose Limbs

throws even the radiant lustre of molten gold to the background?

हरे कृष्णेत्युच्चैः स्फुरितरसनो नामगणना-
कृतग्रंथिश्रेणिसुभगकटिसूत्रोज्ज्वलकरः ।
विशालाक्षो दीर्घार्गलयुगलखेलाञ्चितभुजः
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥ ५ ॥

V. Would the Selfsame Sri Chaitanya again appear in the avenue of my vision, at Whose loud chanting of the Names 'Hari,' 'Krishna' and 'Rama' find full scope to dance on His Tongue, Whose left Hand looks bright with the string hanging and tied unto His waist-band and meant for counting the number of beads, Whose Beautiful Eyes extend reaching up to the Ears and Whose Arms elongate reaching down to the Knees?

पयोराशेस्तीरे स्फुरदुपवनालीकलनया
मुहुर्वृन्दारण्यस्मरणजनितप्रेमविवशः ।
कचित् कृष्णावृत्तिप्रचलरसनो भक्तिरसिकः
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥ ६ ॥

VI. Would the Selfsame Sri Chaitanya again appear in the avenue of my vision, Who, being adept in Divine Love, loses His consciousness from the constant recollection of Vrindavana at the sight of the groves on the sea-beach, and Whose Tongue sometimes becomes agile on account of chanting the Name of Krishna?

रथारूढस्यारादधिपदवि नीलाचलपते-
रदभ्रप्रेमोर्मिस्फुरितनटनोल्लासविवशः ।
सहर्षं गायद्भिः परिवृततनुर्वैष्णवजनैः
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥ ७ ॥

VII. Would the Selfsame Sri Chaitanya again appear in the avenue of my vision, Who is overwhelmed with

ecstasy from dancing out of intense Love for Sri Krishna, while the Vaishnavas are engaged in the thrilling congregational chant of the Holy Name before the Car of Lord Jagannath on His way to Sundarachala?

भुवं सिञ्चन्नश्रुस्रुतिभिरभितः सान्द्रपुलकैः
परीताङ्गो नीपस्तवकनवकिञ्जल्कजयिभिः ।
घनस्वेदस्तोमस्तिमिततनुरुत्कीर्तनसुखी
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥ ८ ॥

VIII. Would the Selfsame Sri Chaitanya again appear in the avenue of my vision, Whose constant flow of tears inundates the surface of the earth while deeply absorbed in the bliss of congregational chant, Whose Hairs stand on end through ecstasy like the filaments of 'Kadamba' and Whose Limbs are wholly sprinkled with copious perspiration due to uplifted dance during chanting?

अधीते गौराङ्गस्मरणपदवीमङ्गलतरं
कृती यो विश्रम्भस्फुरदमलधीरष्टकमिदम् ।
परानन्दे सद्यस्तदमलपदाम्भोजयुगले
परिस्फारा तस्य स्फुरतु नितरां प्रेमलहरी ॥

Let Divine Love at the Beautiful Lotus Feet of Sri Chaitanya Mahaprabhu overflow the heart of that fortunate being who daily recites with devotional aptitude this blissful eight verses commemorating His Benign Qualities and Deeds.

AUTHOR'S CONCLUDING PRAYER

'O '*Sadanugraha Bhavan*', Thou Wielder of Mercy through Thy devotees! May the Feet-dust, Feet-wash and the Orts of Thy devotees be the *spiritual pabulum* of my every birth, whenever and wherever I may be born, so that I may listen to their discourses on the Blissful Narratives of Thy glorious Deeds and Qualities and constantly chant

and meditate on Them with the sole intention of Thy delight and satisfaction'.

आराध्यो भगवान् व्रजेश तनयस्तद्धामवृन्दावनं
रम्या काचिदुपासना व्रजवधूवर्गेन या कल्पिता ।
श्रीमद्भागवतं प्रमाणममलं प्रेमा पुमर्थो महान्
श्रीचैतन्यमहाप्रभोर्मतमिदं तत्रादरः न परः ॥

The Supreme Object of worship is the Supreme Lord Sri Krishna, the Son of the chief of Vraja; His Blissful Realm is Vrindavana; the Highest Form of worship is that shown or manifested by the Gopees of Vraja; Srimad Bhagavatam is the undisputed immaculate Authority in the proof of the Absolute Truth, and Divine Love is the *summum bonum* of human life; this Cult of Bhakti as propagated by Sri Chaitanya Mahaprabhu is very dear to us and none else.

नामश्रेष्ठं मनुमपि शचीपुत्रमत्र स्वरूपं
रूपं तस्याग्रजमुरुपुरीं माथुरीं गोष्ठवाटीम् ।
राधाकुण्डं गिरिवरमहो ! राधिकामाधवाशां
प्राप्तो यस्य प्रथितकृपया श्रीगुरुं तं नतोऽस्मि ॥

I bow down my head to the Beautiful Lotus Feet of my Divine Master Who, out of His Causeless Mercy, has blessed me with the Supreme Holy Name, the Divine Mantra, the service of the Son of Sachi, Srila Svarupa-Rupa-Sanatana Goswami Prabhus and Their followers, the Supreme Abode of Mathura, the Blissful Bowers of Sri Radha-Krishna, the Divine Sri Radha-Kunda and the Govardhana Hill, and implanted in my heart the desire for the loving service of Sri Sri Radha-Govinda in Vrindavana.

वाञ्छा कल्पतरुभ्यश्च कृपासिन्धुभ्य एव च ।
पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः ॥

I offer my most humble innumerable greetings to the Lotus Feet of the Vaishnavas Who are the Wish-Yielding Trees, the Oceans of Infinite Mercy and the Redeemers of the fallen souls.

दन्ते निधाय तृणकं पदयोर्निपत्य कृत्वा च काकुशतमेतदहं ब्रवीमि ।
हे साधवः सकलमेव विहाय दूराद्गौराङ्गचन्द्रचरणे कुरुतानुरागम् ॥

'O Sadhus! holding a blade of grass between my teeth and falling on your feet with all humility and supplications, I (a Tridandi Bhikshu) beg of you that leaving aside all your mundane frivolous pursuits and egotism, and keeping yourselves aloof from them as delusisve, be pleased to cherish a passionate longing for Sri Chaitanya Mahaprabhu.

THE END

APPENDIX—I

SRI NAMA-YAJNA*

Duties of a Disciple in the House of Gurudev

1. The actions that beget unflinching devotion to the Lotus Feet of the Supreme Lord Sri Krishna are faithful services to the Lotus Feet of Sri Gurudev, consecration to His Lotus Feet all that have been acquired, association with Sadhus, worship of the Holy Image of the Supreme Lord Sri Vishnu, hearing and chanting His Divine Qualities and Deeds, meditating on His Lotus Feet, equitable vision that Sri Vishnu, the Supreme Lord, dwells in every entity and every entity in Him. These actions after killing evil passions from the minds of the people enable them to attain to the Lotus Feet of Sri Krishna. (Sk. VII. 7. 30-33)

Unalloyed Devotion, Pleasing to Sri Krishna

2. O Sons of Asuras! neither Brahminhood, nor Godhood, nor sagehood, nor noble calling, nor vast experience, nor munificent gifts, asceticism, worship, purity, nor strict observance of vows—none of these is competent enough to please Mukunda, the Supreme Lord *Who is fully satisfied with unalloyed devotion.* Anything else than this is mockery or ludicrous. So, do worship the Supreme Lord Sri Krishna Who is the Indweller of all souls with unadulterated single-minded devotion and *look upon every individual as your own in relation to the Supreme Lord.* (Sk. VII. 7. 51—55)

Engagement of all Senses to the Pleasure of Hari, the Lord of the Senses, is Hari-bhajan

3. Maharaj Ambarish employed his *mind in the contemplation* of the Lotus Feet of Sri Krishna, his *words in singing* His Glorious Deeds and Qualities, *his hands in cleansing* the Holy Shrines of Sri Hari, his *ears in hearing* the Sacred Narratives of Achyuta, his *eyes in seeing the*

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* 'Sri Nama-Yajna' continues from the end of Chapter X.

Vaishnavas, the Holy Temples and the Holy Image of Mukunda, his *limbs in touching* the holy persons of His devotees, his *nostrils in smelling* the perfume of Tulasi offered to the Lotus Feet of Sri Krishna and his *tongue in tasting the remains of food offered to Sri Krishna* and chanting His Holy Names, his *feet in walking* to the Holy Shrines associated with Sri Krishna and His Devotees, and his *head in bowing down* to the Lotus Feet of Hrishikes, *the Lord of the ten senses.* He renounced all sensual enjoyments depending entirely on His Grace and entertaining the sole aspiration for His loving service as is inherent in a servitor. (Sk. IX. 4. 18-20)

Sri Krishna though Independent is Dependent on His Devotees

4. O Brahmin! I am not Independent in My dealings with a devotee to whom I am always obliging. My Heart has been captured by the saints who are ever loyal to Me and who are always loved by My devotees. (Sk. IX. 4. 63)

Pure Devotion Captures Sri Krishna

5. Those who are saints having their hearts exclusively bent on Me and are of calm and tranquil vision, can easily hold sway upon Me by their *pure devotion,* just as a chaste wife does upon her husband by her faithful service. (Sk. IX. 4. 66)

Nothing Covetable by Devotees except Lord's Lotus Feet

6. "What remains to be coveted for the servants of the Supreme Lord Sri Vishnu, Who is the very Soul of all Holy Shrines, and Whose Holy Name purifies the chanter or the hearer as soon as He enters into his ears?"—so says Durvasa Muni. (Sk. IX. 5. 16)

Krishna-Worship in the Society of Sadhus, the End of Human Life

7. "Those who are desirous of salvation must shun, by all means, the company of copulative couples, must always be on the alert that the senses are not anti-devotional in spirit, must concentrate their attention to the Lotus Feet of the Supreme Lord Sri Krishna and keep themselves aloof

from worldlings in seclusion. If at all any company is to be kept, they must associate with those who are imbued with loving devotion to Sri Krishna"—so says Saubhari Muni to the people of the world. (Sk. IX. 6. 51)

Indirect Hint that Aversion to Chanting the Glories of Sri Krishna Leads One to a Beastly Life

8. Who but the self-annihilators or slaughterers of animals will refrain from chanting the Glorious Attributes of the Supreme Lord Sri Krishna Who is the Receptacle of all Glories and Renown Which are constantly sung by the liberated souls void of mundane desires of elevation, salvation or Yogic perfection, Which are the only panacea of all world-diseases and Which send a thrill of delight and charm to the ears and minds of the listeners? (Sk. X. 1. 4)

Engagement of All Senses to Hrishikes, the Lord of the Senses, the Only Means of Conquering the Mind

9. "O Lord! let my words be engaged in singing Thy Divine Attributes and Glories in praise, my ears in hearing the Nectarine Narratives of Thy Divine Deeds, my hands in discharging Thy loving services, my mind in contemplating upon Thy Lotus Feet, my head in greeting the world unto which Thou dwellest as the Indweller Paramatma, and my eyes in seeing Thy Holy Image and the Vaishnavas who are the Manifestations of Thy Own Self"—Nala-Kuver's prayer to Sri Krishna. (Sk. X. 10. 38)

Listening to His Qualities and Deeds Conquers the Unconquerable

10. O Lord! leaving aside all attempts after Knowledge of Abstract Brahman, those who lead a life of pure devotion with body, mind and words, *listening* to the *Transcendental Narratives* of Thy Glorious Deeds chanted by the Absolute-realised souls, under whatever stations of life they are placed, can easily hold sway over Thee Who art unconquerable by or inaccessible to any in the three worlds. (Sk. X. 14. 3)

Labour after Oneness with Brahman—Futile and Fruitless

11. O Lord! those who abandoning the path of devotion, the fountain of all well-being, labour for mere dry wisdom or gnosticism, their labour ends in fruitless toil and trouble, like the labours of those who thrash empty husks of corn. (Sk. X. 14. 4)

Eager Expectation of His Grace, Characteristic Trait of a Devotee

12. O Lord! he—who lives a life of unreserved submission to Thee with body, mind and words, looking forward with great eagerness to the time when Thou wilt be merciful on him, and patiently suffering the evil effects of the deeds done by himself—richly deserves Thy Grace. It is Thy Lotus Feet, the Acme of Final Beatitude, That can deliver him from worldly sojourn, who is eagerly expectant of Thy Mercy. (Sk. X. 14. 8)

Grace of His Yoga-maya can Unravel His Mystery

13. O Thou Omnipresent, Possessor of Six Qualities in the fullest degree, Knower of the hearts of Yogesvaras! who can unravel the mysteries of Thy Deeds and Exploits in the three worlds? Thou performest Thy Deeds under the cover of Thy Yoga-maya, Thy Internal Self-Conscious Potency. (Sk. X. 14. 21)

World, though Unreal, Appears to be Real because of His Reality dwelling Inside and Outside

14. O Lord! Thou disportest through the agency of Thy Yoga-maya. This limitless material universe which appears as unreal, dream-like illusion, but ever manifesting from Thy Maha-maya, Thy deluding Mayik Potency, and ultimately dissolving in Thee, the Embodiment of Eternal Being-Intelligence-Bliss, appears as real due to Thy All-pervading Reality. Hence, Thou art the only Reality in the universe in the Forms of Atma and Paramatma. (Sk. X. 14. 22)

His Grace Alone enables one to Know Him

15. O Lord! he who is blessed with the minutest grain of favour from the Couple of Thy Lotus Feet is in the know of Thy Glorious Deeds and Qualities and none else, although he may be discriminating Thy Truths for an aeon through his empiric knowledge. (Sk. X. 14. 29)

To be a Servant of the Lord's Servant is the Highest Blessing

16. O Lord! let it be my great fortune that wherever I may be born, may be among the lower animals, I may have the good luck of being one among Thy devotees that I may serve Thy Lotus Feet under their guidance. (Sk. X. 14. 30)

A Spirit of Humility Necessary for a Devotee

17. O Lord! what is the use of all these harangues? Let them know who say that they know all Thy Glories. But so far as I am aware, Thy Glories are beyond my ken and power of description. (Sk. X. 14. 38)

Dedication of Life to His Service Indispensably Necessary

18. "O Lord! permit me to depart. Thou art Omniscient, the Knower of all and the Lord of this universe. Hence, I dedicate this world and my body, the receptacle of mundane affection and attachment, to Thy Lotus Feet", says Brahma to Sri Krishna. (Sk. X. 14. 39)

Sri Krishna's Human Form is Entirely Spiritual

19. O King! know then this Sri Krishna to be the Highest Spiritual Self (Paramatma—Para-Brahman) of all Spiritual Entities known as Jivas; yet He manifests Himself like a human being, though *entirely Spiritual*, through the agency of His Yoga-maya, for the eternal good of the world. (Sk. X. 14. 55)

Unconditional Self-surrender to His Lotus Feet enables one to Cross this Ocean of World

20. O King! those who take absolute shelter like the sages of yore on the Ark of the Lotus Feet of Sri Krishna

of sacred Renown can easily cross this terrible and impassable ocean of the world as easily as the water in the hoof-print of a calf, never to return from the Blissful Realm of His Lotus Feet. (Sk. X. 14. 58)

A True Devotee craves for Nothing except His Grace

21. O Krishna! those who have identified themselves with the pollens of Thy Lotus Feet, do not crave for Indra's heaven, Brahma-loka or suzerainty of this or nether worlds, success in Ashtanga-yoga or even Final Beatitude. (Sk. X. 16.37)

Sri Krishna, Saviour of the Forest Fire of this World

22. O Krishna! O Rama! save us from the terrible grip of forest-fire with which we have been afflicted. O Krishna! O Receptacle of all Powers! it behoves not Thee to allow us, Thy kith and kin, to be so depressed and down-cast. Thou art the Knower of true religion. Thou art alone our only Lord, Saviour and Ultimate Refuge. (Sk. X. 19. 9-10)

Love for Sri Krishna Entirely Spiritual

23. Lord Sri Krishna says, "The passion of those devotees whose hearts are absolutely focussed on Me is not like sensual gratification of the mortals, just as the ripe paddies, when boiled, do not sprout when sown like the seeds." (Sk. X. 22. 26)

Everything to be Dedicated to His Service

24. Sri Sukadeva says, "The highest acme or consummation of births of all those that are born as human beings is to render eternal good to others by means of life, wealth, intelligence and words, which they possess more or less." (Sk. X. 22. 35)

Karma-Kandi Brahmins' Repentance

25. The Yajnik Brahmins repent thus:—"Shame to our high births, nay, our triple births *viz., seminal, Savitrya* (second birth of investiture) and *Daikshya* (third birth of

initiation by the Preceptor). Shame to our learning, to our sacred vows, to our vast sense-experience, to our clan, to our ritualistic performances, to our dexterity in worldly business and to ourselves who are averse to the worship of the Supreme Lord Sri Krishna Who is incomprehensible to present human senses." (Sk. X. 23. 39)

A Chanter of Sri Krishna's Name is the Most Munificent Bestower of Gifts

26. O Lord! the Narratives of Thy Deeds and Qualities are Nectar to the afflicted souls. They are eternally sung by the Philosophers of Love. They are destructive of all evils of life. They are ever Blissful to the listeners. They confer Eternal Treasure and Good on those who chant and hear Them. Those who narrate Them are the most munificent bestowers of gifts. (Sk. X. 31. 9)

The Milk-maids of Vraja, the Most Fortunate Beings in the Three Worlds

27. The Ladies of Mathura say, "Alack a day! What misfortunes! We have very little virtue in us! How we, the damsels of Mathura, envy the Gopees of Vrindavana! What religious austerities of great merit they must have practised, in reward whereof their eyes feast upon Sri Krishna's ever novel and lovely Face, day and night. Ah! Krishna is the very quintessence of Loveliness. His Beauty is unrivalled and unsurpassed, and is not indebted to any ornaments that He wears, but they fit in with Him so easily and naturally. His Form is the very Embodiment of all that is Glorious, Beautiful, Famous and Splendid. (Sk. X. 44. 14)

Preceptorial Line of Succession

28. O Lord! Thy causeless Grace descends through Thy faithful devotees. Thou art ever Merciful to Thy loving servitors who love Thee more than their own life. The Boat of Thy Lotus Feet, with the guidance of Which Thy devotees cross over the terrible and impassable

ocean of this world, is left by them in this world for the eternal well-being of the people at large. (Sk. X. 2. 31)

Impersonalists' Fall, due to their Lack of Bhakti

29. O Lotus-Eyed! intelligence cannot be pure and holy without loving devotion to Thee. Those who, with their impure mind, pretend to think that they have been liberated, are hurled down by their lack of devotion to and reverence for Thy Holy Feet, after having worked their way almost near liberation with great physical and mental exertions. (Sk. X. 2. 32)

Lord's Devotees are Always Protected by Him

30. But O Madhava! those alone, who are Thy Own and devoted to Thee, never go astray from Thy devotional path, as they are always in close touch with Thee. Ever safe-guarded by Thy benign Hand, they trample over the heads of a host of mischief-mongers nothing daunted, *i.e.*, they overcome all obstacles by Thy Grace. (Sk. X. 2. 33)

Sri Krishna is the Only Refuge of the Devotees

31. Akrura to Sri Krishna :—" O Lord! Thou art fond of Thy devotees, strictly true to Thy promise, friendy and ever grateful to Thy devotees for their devotional services. Who the wise on earth would take absolute shelter in any other lord than Thy Benign Self? Thou art the only Lord Who is so Merciful to Thy faithful and loyal devotees, that Thou bestoweth not only what is good for them, but also Thy Own Gracious Self, thereby losing nothing nor gaining anything. (Sk. X. 48.26)

The Very Sight of the Sadhus Sanctifies the Heart

32. Neither the Holy Shrines standing on the banks of the Holy Streams, nor the Holy Images of clay and stone, are competent enough to sanctify the hearts so quickly as the Saints do by their very sight. (Sk. X. 48.31, X. 84.11 and XII. 10.23)

When is the Society of Sadhus Available?

33. O Achyuta! when the worldly affinity of a wanderer on the life's journey is about to come to an end, he gets the company of the Sadhus, which company carries him to the highest Goal of human life and breeds an attachment for Thy Lotus Feet, the Lord of the three worlds. (Sk. X. 51.53)

The Wise do not Crave for Anything Else than His Lotus Feet

34. O Lord! those who are bereft of any egotism of anything mundane, always pray for the loving service of Thy Lotus Feet. I do crave for that loving service to Thy Blissful Lotus Feet. O Sri Hari! Thou art the Bestower of Final Beatitude. Who the wise that worships Thee with loving devotion would pray for that boon which fetters the soul with mundane affinities? (Sk. X. 51. 55)

Negative Aspect of Dissociation with Sadhus which makes one a Beast of Burden

35. He—who misidentifies his fleshy tabernacle composed of the triple humour of wind, bile and phlegm with his real self or self-proper, thinks that his wife and children, friends and relatives, all belong to him, or are connected with him from relation of blood, worships the natural phenomena as gods and honours all river-waters as sacred shrines, but has no such regard or attachment for those who are well-versed or adept in the philosophy of Inner Truths—is like an ass carrying the burden of straws for the cattle, that is, a dullard of the first magnitude. (Sk. X. 84. 13)

Sri Krishna's Rupa

36. Brahmajee says to Sri Krishna, "O Son of Nanda! be Thou merciful to me. I bow down my head to Thee, the Supreme Lord ever adorable by Thy devotees. Thou art Lotus-Eyed. The complexion of Thy Body is of Syama hue, *i.e.*, of nimbus cloud, and the yellow robe that

adorns Thy Loin looks like the coruscation of lightning. Thy Ear-rings of Gunja-berries and the peacock's plumes to the Crown on Thy Head lend a charm to Thy Beautiful Face Which is all the more attractive by Thy ever Charming Sweet Smile. The beautiful flower garland, 'Vaijayantee', adorns round Thy beautiful Neck. The marks of holding a morsel of food soaked with curd, a cane, a horn and a flute in Thy Hands add additional lustre to Thy wonderful Beautiful Form. O Son of Nanda! Thy soft Lotus Feet and Thy Beautiful Form with charming sweet Smile are always worshipped and meditated upon by Thy devotees with great pleasure. I implore Thee, O Lord! to have mercy on me." (Sk. X. 14. 1)

Sri Krishna's Rupa

37. The wives of the Yajnik Brahmins beheld Sri Krishna roaming in the groves on the bank of the Yamuna with His Comrades. His complexion was of nimbus cloud, His apparel was of yellow robe, the beautiful flower 'Vaijayantee' adorned round His Neck, His attire composed of peacock's feathers, gems and corals lent an additional lustre to His Beautiful Form. Placing one of His Hands round the neck of one of His Comrades, He was turning round a Leela-Lotus with His other Hand. A pair of Ear-rings beautified His Ears, curling of His Hair hanging down to His Cheeks and Sweet Smile in His Lotus Mouth gave additional beauty to His Attractive Face. (Sk. X. 23. 22)

Karmis' asking Pardon for Non-devotional Aptitude

38. O Supreme Lord of unfettered Talent! we offer our greetings to Thy Lotus Feet. Deluded by the influence of Thy Maha-maya, we have been entangled in the meshes of Karma-kanda which deprived us of the knowledge of the real nature of our own self. We have committed, therefore, an offence at Thy Lotus Feet. Be Thou graciously pleased to forgive us now. (Sk. X. 23. 50-51)

Colours of Sri Krishna's Previous Descents

39. O Nanda! thy Son assumed three different colours *viz.*, White, Red and Yellow, for His Divine Descents in the three ages—Satya, Treta and Kali respectively. Now, in Dvapara-yuga, He has assumed the colour of 'Syama' (Nimbus cloud). (Sk. X. 8. 13; X. 26. 16)

Sri Krishna Curbs the Pride of Indra

40. When Indra surrendered himself to the Lotus Feet of Sri Krishna, the Lord said with a voice as deep as the rumbling of clouds, "O Indra! you were puffed up with pride. Out of My kindness to you, I have baffled this your sacrificial rite so that you may remember Me Who I am. Blinded by the pride of wealth, people are apt to forget Me. They do not see that I am the Dispenser of reward and punishment for their actions, good and bad. I deprive him of his wealth and property whom I desire to offer My Grace among them." (Sk. X. 27. 15-16)

Surabhi's Prayer to Sri Krishna

41. Then Surabhi addressed Sri Krishna thus: "O Krishna! O Krishna! O Greatest of Yogis! O the Lord of the Universe! O Achyuta! O Lokanatha! Thou hast saved us from destruction due to the wrath of Indra. Hence, O Lord of the Universe! be Thou pleased to be our God of heaven for the welfare of cows, Brahmins, gods and Sadhus. (Sk. X. 27. 19-20)

Sentiments that hold Sway over Sri Krishna

42. O King! the Supreme Lord Sri Krishna is Eternal, Immeasurable, though void of material attributes, yet Possessor of Spiritual Attributes and the Controller of all attributes. He manifests His Eternal Beautiful Human Form for the eternal good of the people of the world. Whoever is deeply absorbed in the contemplation on the Lotus Feet of Sri Krishna, whether actuated by lust, wrath, fear, affection, loving devotion or relationship—anyone of these

sentiments being competent enough to enable him to be lost in Krishna—holds sway over Sri Krishna, the Unconquerable by any other means. (Sk. X. 29. 14-15)

Who is Eligible to Hear and Narrate His Love-games?

43. He who hears with firm faith, *i.e.*, with complete self-surrender and self-control, listens to the Narratives and Pastimes of Sri Krishna with the milk-maids of Vraja, and describes them with the sole intention of pleasing Him and Him alone without the slightest tinge of self-enjoyment, is enabled ere long to attain single-minded unalloyed devotion to His Lotus Feet, completely absolved from lust, the canker of his heart. (Sk.X.33.29) (Vide. Ch. X. No. 80)

Sri Krishna, though Impartial, is Partial to His devotee for His Bhakta-Vatsalya

44. Akrura began to think within himself, "Although the Supreme Lord Sri Krishna has no friend or foe, no favourite or unfavourite, none spiteful or negligible, none friendly or unfriendly, yet He gives up His impartial vision, becomes graciously pleased and kind to His Own ardent devotees, and being designated as 'Bhakta-Vatsala' supplies their needs and wishes, like a Wish-Yielding Tree." (Sk. X. 38. 22)

Various Aspects of Sri Krishna, as viewed by His Devotees and Non-devotees

45. When the Supreme Lord Sri Krishna with Sri Balarama, His elder Brother, entered into the amphitheatre of wrestling, He appeared as Thunder-Bolt to the wrestlers, as Chieftain to all persons assembled therein, as the veritable Cupid to young women-folk, as the Kith and Kin to the Gopas, as the Governor to all wicked princes, as a Child to His Own parents, as the veritable Death to Kamsa, as the Very Great to the ignorant, as the Supreme Principle to the Yogis and as the Great God to men of Vrishni-clan. (Sk. X. 43. 17)

Identity and Function of Sri Krishna and Balarama

46. Sri Uddhava to Nanda Maharaj:—" O Vrajaraj Nanda! These Two Divine Personages, Rama and Krishna, are the Material and the Efficient Causes of the universe. They are Themselves without beginning, and the Purusha and Prakriti, the Male and Female Principles of creation, are Their Part and Energy. They permeate and pervade all beings in the creation, and guide the animate Jiva-souls and the inanimate elements into performing their destined functions." (Sk. X. 46. 31)

Sri Krishna's Leela, Once heard, can Never be Forgotten

47. Look here, O Dear! drinking even a particle of His Nectarine Narratives of Deeds and Qualities through ear-holes, the self-balanced wise are enabled to restrain their sentiments of likes and dislikes; so, those who are really humble and submissive to Him at once abandon their miserable world and live a life of mendicancy like the birds living on fruits. Then, how is it possible for us to forget such an All-charming Personality? (Sk. X. 47. 18)

Uddhava's Glorification of the Love of the Gopees for Sri Krishna

48. Sri Uddhava says, " O Gopees! you are the most lucky persons in the world, as you have consecrated everything to the Lotus Feet of Sri Krishna. The acme of gift, vow, austerity, sacrifice, utterance of Mantras, study of the Vedas, control of senses and other ritualistic performances for the good of the world, is the loving devotion to Sri Krishna; fortunately, you have targeted all your activities to His loving service which hardly falls to the lot of even the sages; and fortunately, you have enshrined in your heart of hearts the Supreme Lord Sri Krishna as the only Object of your Love, forsaking your husbands, sons, physical comforts, hearths, homes and even friends and relatives, and have thus acquired unflinching devotional Love for Sri Krishna Who is inaccessible to human senses. O the great fortunate

damsels of Vraja! your Love-in-separation from Sri Krishna has done me a great favour which has enabled me to have a Darsan of the love-adept Mahabhagavatas like yourselves." (Sk. X. 47. 23-27)

Uddhava's Prayer for the Dust of the Feet of the Gopees

49. "O How blessed I should be, if I could live in Vrindavana as a creeper, herb, plant, or a bush that comes in contact with the feet of these Gopees who, abandoning their friends, relations and all propriety of conduct, and the standard of ethical rules regarding household life, have resorted to the Lotus Feet of Sri Krishna sought after by the Vedas. Blessed are the Gopees who have embraced the Lotus Feet of Sri Krishna, and who, having placed Them on their bosom during their 'Rasa' dance, quenched their fire of separation; the Lotus Feet Which are worshipped by the Goddess of wealth, meditated on by Brahma and other great Yogis in their hearts, but hardly realised by them. I, therefore, greet again and again the dust of the feet of the milk-maids of Nanda-Vraja whose constant chanting of the Glorious Attributes and Deeds purifies the three worlds." (Sk. X. 47. 61-63)

Rukmini Devi's Love for Sri Krishna

50. Sri Rukmini Devi's separation-in-Love for Sri Krishna,—"O Lotus-Eyed! if I be deprived of the Grace of the pollens of Thy Lotus Feet besought by the great saints like the Lord of Uma for the dissipation of ignorance from their minds, I shall put an end to my life, leaning unto death, by practising severe vows in order that I may be blessed as Thy Own after hundreds of births." (Sk. X. 52. 43)

Her Narratives of His Form, Qualities & Deeds

51. "O Achyuta! O the most exquisite Beauty in the three worlds! hearing the Narratives of Thy Glorious Attributes, Deeds and Forms, the veritable Acme of Darsan

of those who have eyes to see, my heart has been shamelessly attached to Thee. O Mukunda! Thou art equal to Thyself in respect of clan, character, beauty, learning, youthful age, properties and prowess. Thou art the Fountainhead of all Bliss sought after by the people of the world. Who is that bride of excellent merit and intelligence not willing to choose Thee as her Bridegroom at the time of marriage?" (Sk. X. 52. 37-38)

52. Sri Krishna's Leela:—Akrur's greetings to the Lord: "I bow down my head to the Lotus Feet of that Supreme Being Sri Krishna Whose Deeds are extraordinarily wonderful, Who is Endless, Eternal, the Beginning, the Unchangeable; Who creats, sustains and destroys this world according to His Will; Whom the creators of this world fail to cognize due to the spell of His Maya; Who easily upheld the Govardhan-hill with His left Arm for a week like an umbrella held up by a boy." (Sk. X. 57. 15-17)

53. He—who hears, chants, and contemplates on the powerful Deeds of Sri Krishna That kill all evils and bestow eternal good—is absolved from all sins and infamy. (Sk. X. 57. 42)

54. O Lord of the Universe! I am the most insignificant creature in this world. The dust of Thy Lotus Feet is carried on the head by Lakshmi, Brahma, Siva and Lokapalas. Descending as an Avatar, Thou enactest a Leela to remove the causeway caused by Thyself when time comes. How can I deign to please Thee more than by offering my daughter, 'Nagnajitee', to Thy Lotus-Hand? (Sk. X. 58. 37)

55. Rukmini Devi's supplication:—"O Krishna! a Maya-ridden woman, having been deprived of smelling the immaculate sweet-scent of Thy Lotus Feet, worships as her husband the living corpse of a man with skin, moustache, beard, nails and hair outside, and with flesh, bone, blood, worm, excrement, bile, wind and phlegm inside. (Sk. X. 60. 45)

56. O Rukmini! I am the Lord and Proprietor of all the properties in the world. Those who, having attained Me, pray to Me for celestial or temporal prosperity, are the most unfortunate creatures in the world. Sexual enjoyment is available even in lower births, such as dogs, pigs *etc.* Worldly-minded as they are, it fits in with them to have sexual intercourse befitting lower animals. (Sk. X. 60. 53)

57. Sri Rudra Deva to Sri Krishna:—"O Lord! enchanted by Thy Maya, the Jivas are being tossed up and down the ocean of this world, due to their doting attachment for their wives, children and houses. Having attained this human form covetable even by the gods, he who, being a slave of passions, does not worship Thee, is a self-deceiver and a pitiable creature. A worldling who forsakes Thee, the Nearest and Dearest Lord of all Jiva-souls, drinks poison instead of nectar." (Sk. X. 63. 40-42)

58. A kingly throne is a contemptible thing to Sri Krishna, the dust of Whose Lotus Feet, the Spiritual Regents of the Four Quarters of Vaikuntha, the Foremost of the Yogis and We (Balarama, Brahma, Siva and Lakshmi Devi,) being His inseparable Parts, bear with great respect on our devoted heads. (Sk. X. 68. 37)

59. Sri Narada to Sri Krishna:—"O Lord! Thy Lotus Feet are the only Refuge of Thy devotees. The gods like Brahma, Siva and others of profound wisdom meditate on Them in their heart of hearts. Thy Lotus Feet are the Foremost Support to lift up from the foul sink of worldliness into which the fallen souls are plunged. Blessed am I with the Darsan of Thy Lotus Feet. Yet be Thou merciful that They may always cling to my heart whenever and wherever I roam about." (Sk. X. 69. 18)

60. Glory of hearing His Leela:—He who hears, chants and approves the extra-ordinary Glorious Deeds on the mundane plane of the Supreme Lord Sri Krishna Who is the Prime Cause of creation, sustenance and destruction

of this world, is blessed with the unflinching devotion to His Lotus Feet, the Gate-Way of Final Beatitude. (Sk. X. 69. 45)

Worship of Holy Images

61. Indian princes to Sri Krishna, "O Lord! those who are addicted to prohibited actions are indifferent to the devotional worship of Thy Holy Images, enjoined by Thy Own Self. Due to the neglectful observance of those injunctions, Time lays down his axe at the very root of their longing for sensuous life. We offer our humble greetings to Thee Who art the veritable ruthless Time.' (Sk. X. 70. 26 and III. 9. 17)

62. Sri Narada to Sri Krishna, "O Lord of Infinite and Supreme Power! Thou hast created the world by the agency of Thy Maha-maya with which the people of the world have been deluded, although Thou dwellest in their hearts like an Inherent Fire. More often than not, I have seen Thy Mayik Actions. No wonder that Thou hast been pleased to ask me queries regarding the Pandavas' well-being. This world, though devoid of any subjective existence, yet appears real due to Thy All-pervading Reality. Thou hast created it by Thy Deluding Potency, destroyeth it at Thy Will. Who knows then Thy Will? Thy Real Nature is inconceivable. I, therefore, offer my most humble endless greetings to Thee. Thou hast descended on this mundane plane for the eternal well-being of the Jivas that are over-attached to their frail bodies, the source of all evils and are, therefore, ignorant of their deliverance. Thou hast enacted Thy Leela for awakening their Transcendental Knowledge. I, therefore, take shelter at Thy Lotus Feet. Thou art entirely Spiritual, yet enacting a human Leela for the eternal good of the people at large." (Sk. X. 70. 37-39)

63. "O Lord! what to speak of them who are blessed with Thy Darsan and Touch; even the Chandalas (untouch-

ables) become sanctified by the constant hearing, chanting and meditating on the Holy Names and Deeds of Thine Who art entirely Spiritual. O Lord, the Fountainhead of all well-being! Thy Glories and Renown have spread in all quarters, in heaven, in this and in the nether worlds. The wash of Thy Lotus Feet, known as the 'Mandakini' in heaven, the 'Ganges' or 'Bhagirathi' in this world and the 'Bhogavati' in nether world has been purifying all the three worlds." (Sk.X.70.43-44)

64. Sri Krishna to Yudhishthira, "O king! thy brothers have descended as parts of the Loka-palas. All the princes who are thy enemies will be defeated by them. Moreover, those who are given to sensual pleasures and are, therefore, slaves to their passions do not know Me; but thou hast conquered Me by thy absolute control over thy senses. Not to speak of the people of this world, even the gods by their dexterity, prowess, glory, wealth or army are quite incapable to conquer My faithful and loyal devotees.' (Sk. X. 72. 10-11)

65. He who does not keep himself aloof from hearing the blasphemies of Sri Vishnu and Vaishnavas is liable to fall from his virtuous qualities and deeds and is, therefore, doomed to perdition. (Sk. X. 74. 40)

66. "O king Parikshit! some Rishis are of opinion that Sri Krishna is liable to fall a victim to infatuation. This is due to their absence of foresight. They are blind to their self-contradictory assertions. How is it possible for Sri Krishna—Whose Transcendental Knowledge and Sense-Experience are indivisible from Him, Who is worshipped with reverence by the gods in heaven; besides, by the Transcendental Knowledge of their real self acquired by the service of Whose Lotus Feet, the saints kill the very ego of their self-delusion and forgetfulness and attain their own endless lordliness in Vaikuntha, and Who is their only Stay and Support,—to be overpowered by grief or infatuation, affection or fear, to which the fallen souls are apt to fall a victim?" (Sk. X. 77. 31, 32)

67. By virtue of the Transcendental Knowledge imparted by the Supreme Lord Sri Baladeva, the sages of Naimisharanya were enabled to realize the existence of this universe in the Supreme Lord and the Supreme Lord existing everywhere eternally. (Sk. X. 79. 31)

68. King Parikshit to Sri Sukadeva:—"O Brahman! who the man who has been pierced at heart by the shaft of longing for hearing the Glorious Narratives of the Qualities and Deeds of Sri Krishna of the Highest Renown, will refrain from hearing them? That word or speech is really a word or speech which describes His Qualities; that hand is really a hand which renders devotional service to Him; that mind is really a mind which meditates on Him Who exists eternally in all the worlds, moveable and immoveable; those ears are really so, if they hear His virtuous and soul-inspiring Accounts; that head is really a head which bows down before the Supreme Lord Himself and His Holy Image, His two-fold Spiritual Forms; those eyes are really eyes which visualize His both the Forms; and those limbs are worth the name that daily worship the Feet-Wash of the Supreme Lord Sri Vishnu and His Associates, the Vaishnavas." (Sk. X. 80. 3-4)

69. Contemplation on Sri Krishna's Rupa: (by the wife of Sudama Vipra to her husband):—"O Brahman! when 'Jagadguru' or the Supreme Lord Sri Krishna bestows His Own Gracious Self on him who meditates on His Lotus Feet, what to speak of His Bestowing wealth, salvation, and other glories on His devotees who do not desire them at all." (Sk. X. 80. 11)

70. The Lord says to Sudama Vipra:—"O dear Friend! there are three kinds of Gurus in this world *viz.*, the first, the father from whom we derive our physical birth, the second, the Professor who imparts knowledge of the Vedas and Upanishads, and the third, My Own Self Who am the Bestower of Transcendental Knowledge as the Preceptor

or Divine Master of all the stations of life. O Brahman! those who easily cross over the ocean of this world under the direct instructions of Me, One and the Same with the Divine Master, are undoubtedly the wisest among all the Varnis and Asramis. (Sk. X. 80. 32-33)

71. No amount of the strict observance of *Brahmacharya*, *Garhasthya*, *Banaprastha* or *Sannyasa* life is competent enough to please Me, the Over-Soul of all Jiva-souls, so much as by the confidential loving service to Sri Gurudeva, One and the Same with Me. (Sk. X. 80. 34 and VII. 7. 30)

72. Glorification of worship of His Lotus Feet by Sudama Vipra:—"O Krishna! the Dwelling Abode of Lakshmi Devi! what a great gulf lies between Thy Divine Self and me—the poor, sinful and a vile Brahmin, warmly embraced by Thy Holy Arms!" (Sk. X. 81. 16)

73. Sudama Vripra says:—"The service of His Lotus Feet is the root cause of all success, not to speak of acquirement of the wealth of this world, attainment of heaven or salvation; yet such consideration—penniless as I am, I may be liable to forget Him, intoxicated with mundane affluence—I am sure, prevented the All-Merciful Sri Krishna from enriching me with abundant wealth." (Sk. X. 81. 19-20)

74. Sudama Vipra says:—"The Supreme Lord Sri Krishna considers His Own gifts, however great, to His devotees as insignificant, while the humblest and the most trifling offerings of His intimate friends, He considers as munificent and very dear to Him. It is for this reason that the Benevolent Soul has accepted with great delight the most insignificant morsel of fried-rice carried by me for Him. May I fervently pray to be His intimate, faithful and loving friend rendering loving service to Him that I may be blessed with His amiable and charming companionship and also with the most desirable union with His devotees in every

birth. The Supreme Lord Sri Krishna, the Chief Emporium of all Extensions yet Unborn, does not confer enough wealth, kingdom or 'Bibhuti' (majesty or glory) on His short-sighted and inconsiderate devotees, thinking the downfall of the rich due to their overbearing pride in affluence. (Sk. X. 81. 35-37)

75. Description of His Qualities and Deeds by the princes assembled in Kurukshetra to Ugrasena :—" O prince of Bhoja! you have attained the consummation of human birth for, you are blessed with the Darsan of Sri Krishna, times without number, which hardly falls to the lot of the Yogis. The Feet-Wash (the Ganges) of His Lotus Feet is ever adored by the Srutis, His Transcendental Words in the shape of Scriptures are greatly sanctifying this world; and by the mighty Power of His Lotus Feet, the earth is enabled to supply us with our daily needs of life in spite of the destruction of her glory by the ruthless hand of time; and although you play the part of a householder, still the Supreme Lord Sri Krishna, being bodily related to you, has freed you from all mundane desires, and has endowed you with celestial pleasures and salvation by the privilege of His Darsan, touch, following, conversation, sleeping, sitting and by the ties of His matrimonial relations.' (Sk. X. 82. 28-30)

76. The Gopees, after a long long separation, had a Darsan of the Supreme Lord Sri Krishna and began to drink deep the nectarine Beauty of His Smiling Face with wistful eyes, but they began to take the Creator to task for having created flickerings of their eyes. After a long separation from Sri Krishna, they hugged the Rarest of the rare, Sri Krishna, in their heart of hearts with a warm embrace by means of their wistful eyes, and were choked and over-filled with emotions of ecstatic joy. (Sk. X. 82. 39)

77. Consolation of the Gopees by Sri Krishna:—" O Gopees! unalloyed devotion to Me brings an Ever-Blissful life to all beings. Fortunately, ye have imbibed a deep Love

Which attaineth Me. Just as the five elements *viz.*, ether, air, fire, water and earth are the beginning, middle and end of all the material creation, so I am the Beginning, the Middle and the End of all objects Spiritual and material. I exist eternally both inside and outside all the entities, both Spiritual and material. Spirit pervades every entity. Behold Me as the Supreme Lord Paramatma-Paramapurusha pervading in both Spirit and matter." (Sk. X. 82. 44-46)

78. The Gopees to Sri Krishna in Kurukshetra:—"O Lotus-navelled! although as women we are addicted to household life, still let those Lotus Feet of Thine—Which, as declared by the scriptures, the Yogis of profound wisdom contemplate in their heart of hearts, and Which are the only Stay and Support of the conditioned souls merged in the foul-sink of worldliness—remain ever enshrined in the innermost arbours of Vraja, very dear to our hearts." (Sk. X. 82. 48)

79. Friends and Relatives addressing Sri Krishna in Kurukshetra:—" O Lord! the nectarine drink of Thy Lotus Feet destroys *Avidya* (Nescience), the root cause of all evils of the embodied souls. That nectarine drink emanates from the minds of the Absolute-Realised Souls through their lips. Those who drink deep that nectarine drink through their ear-holes are relieved of all evils. We offer our hearty greetings to Thee. Thou art the veritable Embodiment of all Bliss, as Thou hast removed the three-fold conditions of wakefulness, dream, and profound sleep from Thyself by dint of Thy Own Energy. Thou art Indivisible, as Thy power is not confined within the four walls of time and space. Thou art the only Stay and Goal of the Absolute-Realised Souls, known as Paramahamsas. Thou dost assume different Manifestations on the mundane plane through the agency of Thy Yoga-Maya, in order to preserve the Vedas disappeared by the ruthless hand of Time." (Sk. X. 83. 3-4).

80. The Vraja-Leela of Sri Krishna is the Highest Ideal of worship. All the queens of Sri Krishna say to Lakshmana, the consort of Sri Krishna, "O Queen! we do not crave for emperorship, lordship of Indra's heaven, nor do we cherish any idea of both the enjoyer and the enjoyed, nor the eight-fold *Yogic*-perfections, nor Brahmaloka, nor even the Final Beatitude and not even Oneness with the Supreme Lord Sri Krishna; but what we earnestly crave for is that we may carry on our devoted heads, the Feet-dust of Sri Krishna dyed with the saffron of the female-breast of Sri Radhika. When Sri Krishna was tending the cows on the pasture-land by the Yamuna side, let the holy touch of His Lotus Feet covetable by the milkmaids of Vraja, the women-folk of Pulinda and His dear comrades, be our only Object of desire." (Sk. X. 83. 41-43)

81. The Supreme Lord Sri Krishna says to the Sadhus assembled at Kurukshetra:—"The Acme of our life has been cousummated by the Darsan of yours, lords of all Yogas, a Darsan which rarely falls to the lot of even the gods. Owing to the limited austerities of human beings, they look upon the images as their only gods but do not understand that even the very sight of you, the Sadhus, can redeem them from their eternal bondage, not to speak of greeting you, rendering you service or asking you questions. Neither the holy shrines standing on the banks of holy streams, nor the holy images of clay and stone are competent enough to sanctify us so quickly as you, the Saints or Absolute-Realised Souls, do by giving your Darsan." (Sk.X.84.10.11)

82. When Fire, Sun, Moon, Stars, Earth, Water, Ether, Air, Words and Mind are worshipped as distinct and separate entities from the Supreme Lord Sri Krishna, they are unable to dispel the gloom of ignorance from our minds. (Sk. X. 84. 12)

83. Negative aspect of aversion to Vishnu-worship:— He—who misidentifies this fleshy tabernacle composed of the

triple humour of wind, bile and phlegm with his real self or self-proper; who thinks that his wife and children, friends and relatives, all belong to him or are connected with him from relation of blood; who worships the natural phenomena as gods and honours all river-waters (except the Ganges) as sacred shrines but has no such regard and love for Sri Hari, Guru and Vaishnavas Who are adept in Love and well-versed in the mysteries of Inner Truths—is like *an ass carrying the burden of straws for the cattle, i.e.*, a dullard of the first magnitude. (Sk. X. 84. 13)

84. "O Lord!" the Munis assembled in Kurukshetra thus pray to Sri Krishna:—"O Krishna! although we are the foremost knowers of all the Supreme Principles as well as the Lords of the creators and of the Yogas, yet we were deluded by Thy Maya. Thou hast appeared on the mundane plane in a Human Form, yet entirely Spiritual, enacting Thy Leela like a Maya-ridden human being hidden from the gaze of the public by the cover of Thy *Yoga-maya*. What wonder! Thy Deeds are quite incomprehensible to human intelligence. O Lord! like the pots and ornaments which are nothing but the transformations of earth and gold respectively, Thou art creating, sustaining and destroying this world by Thy various Manifestations, Thyself Unchangeable and entirely Independent of those Manifestations; because, Thou art the Supreme Lord Thyself; Thou art Unborn, yet Thy Birth and other Activities are meant for the eternal good of Thy devotees. Thou hast appeared in a Human Form of pure and unalloyed existence through the agency of the *Yoga-maya* in due course of time, in order to preserve Thy Own devotees and to destroy those who are anti-devotional, hypocrite and wicked. Thou art the Supreme Lord and the only Object of worship of the Varnasram-dharmis, Thyself preaching and practising the injunctions of Varnasram-dharma. But Thou art Thyself beyond the ken and intelligence of those who are strict observers of socio-religious duties.' (Sk. X. 84. 16-18)

85. O Lord! the abstract Brahman of pure intelligence as mentioned in some of the Vedas is the acme of all austerities, study of the Vedas and restraint of all senses. That Brahman is Thy pure heart. Hence, Thou art the Source of all the Vedas. Thou dost worship the Brahmins who are the knowers of Brahman; because, Thou art the Mainstay of Brahman realised by the Brahmins of whom Thou art the Foremost. Hence, Thou art called '*Brahmanyadeva*'. Thou art the Fountainhead of all good, and hence our birth, erudition, austerity and vision have reached their climax by Thy Darsan. We bow down our head to Thee, the Supreme Lord Paramatma Thyself, not known by the Yadavas having been deluded by Thy Maha-maya; because, Thy Glory is enveloped by Thy Own Yoga-maya and hence, knowledge of Thee and of Thy Svarupa are beyond the conception of human intellect. Just as a dreamer sees all that he dreams as real, and knows himself as the self-same one reflected on the mirror of his mental dream, but at the same time is ignorant of anything outside his dreamland; so, O Lord! the people of this world, being deluded by Thy *Maha-maya*, have lost their remembrance of Thee, and consider Thee like one born as a mortal by their limited minds and senses; hence they are quite ignorant of Thy real Nature and Deeds. But to-day, fortunately, we are blessed with the Darsan of Thy Lotus Feet That kill all kinds of sins, are the Source of the holy Ganges and contemplated upon by the Yogis in their heart of hearts. O Lord! be Thou Merciful to accept us as Thy Own devotees. Those whose desires and speculations of subtle mind have been completely destroyed by the ever-increasing and unflinching single-minded devotion to Thee, are always blessed with the attainment of Thy Lotus Feet, the Highest Goal of human life." (Sk. X. 84. 14-26)

86. Sri Narada says, "O Brahmins! it is no wonder that Vosudeva, considering Sri Krishna as his self-begotten Son, asked us about his own welfare. *Vicinity to the nearest*

and dearest ones breeds inattention or neglect, like the people that are apt to seek after river-water for purification to the exclusion of the Ganges water. The true conception of the Supreme Lord Sri Krishna can never be attainable by virtue of the knowledge of creation, sustenance or destruction of this world or by individual or collective efforts or by keen intellectual perception. Just as the people consider the sun enveloped (?) by darkness, by cloud, fog and eclipse, *etc.*, so ignorant people of the world consider the Supreme Lord Sri Krishna of No-second Absolute Intelligence, as enveloped (?) by the actions, troubles, tribulations, deeds and their results, qualities and 'Pranas' (the five vital airs within the body) as a mortal. (Sk. X. 84. 31-33).

87. Sri Vosudeva to Sri Nanda Maharaj:—"O Bestower of honour! he who is desirous of his own eternal welfare should not hanker after the prosperity attending on a sovereign which blinds one to be endowed with a real vision of one's true and best friends and relatives." (Sk. X. 84. 64).

88. Bali's Self-abnegation:—What avails this body which expires in the end? What avails those robbers in the guise of friends and relatives who call themselves as dear ones? What avails the wife, the cause of ever-increasing worldly bondage? What avails the house of mortals—nothing but wastage of life. (Sk. VIII. 22. 9)

Shelter at the Lotus Feet of the Supreme Lord is Real Freedom

89. Bali's prayer to the Supreme Lord:—"O the Lord of all Yogas! when the lords of Yogas fail to ascertain Thy Real Form and Nature enveloped by Thy Yoga-Maya, then what to speak of us who are always enthralled by Thy deluding Potency Maha-Maya? Thy Lotus Feet are Main-Stay and Refuge coveted and sought after by the saints who are indifferent and dispassionate. Be Thou Merciful, O Lord, that we may be relieved of the dark dismal dungeon of this world and take absolute shelter at the Lotus Feet of the Preserver of this world, and thus blessed,

can quietly roam about either alone or with the saints, the eternal friends of all, like those that take shelter under a tree, and live a quiet life depending upon the ripe molten fruits falling from it." (Sk. X. 85. 44-45)

Hearing and Chanting of the Wonderful Deeds and Qualities of the Lord

90. Sri Suta's exhortation:—" O King! such innumerable and wonderful Deeds of the Supreme Lord Sri Krishna of Infinite Power and Glory are galore in the scriptural lore. He who incessantly hears and makes others hear these wonderful Qualities and Deeds of Sri Krishna of Nectarine Renown and Immaculate Character, depicted by the adorable Sukadeva, the son of Sri Vedavyasa, Qualities and Deeds That destroy all sins of the world and ever delightful and covetable by His devotees as the Ornaments of their ears, attains His Ever Blissful Abode, deeply absorbed in the constant contemplation of His Lotus Feet." (X. 85. 58-59)

Sri Krishna is Nearest to the Devotees and Remotest to Worldlings

91. Sri Srutadeva to Sri Krishna:—" O Lord! Thou always dwellest in the flawless hearts of those who ceaselessly chant, hear, and meditate on Thy Glorious Deeds and Qualities, and who always worship and greet Thee wholeheartedly. Thou art far remote to those whose hearts are distracted with fruitive actions, though Thou dwellest in their hearts; but Thou art very near to those who are devoid of any mundane egotism and whose hearts are purified by hearing and chanting Thy Glorious Deeds and Qualities. I offer my humble greetings to Thee. Thou dost manifest Thyself as Paramatma, the Bestower of emancipation, to those who are bereft of any egotism of body and mind. But Thou art Anatma *i.e.*, dost not manifest Thyself to those who are puffed with vainglory. Thou, therefore, offerest death or abject worldliness to them, as they are

separated from and indifferent to Thy worship. O Thou Possessor of Manifest and Unmanifest Forms! I again offer my humble greetings to Thee. Thou hast enveloped Thy Own Forms, Universal and Spiritual, by Thy Own Maya. Thou art Unmanifest, *i. e.*, dost not reveal Thyself to those whose vision has been obscured by Thy Maya, but Thou dost manifest Thyself to those whose Spiritual Vision has been opened by Thy Grace. O Supreme Lord! teach us, Thy servants, what service we can render to Thee. Those who are blessed with Thy Darsan are never afflicted with worldly troubles and tribulations." (Sk. X. 86. 46-49)

Sri Krishna's Glorification of the Brahmins

92. "O Srutadeva! these sages have visited your house to confer their mercy on you. They roam with Me purifying the worlds with the dust of their lotus feet. The people are purified, only bit by bit, with the sight and touch of the gods and the holy shrines, but they are immediately sanctified by the very touch of the lotus feet of these Brahmins who occupy a prominent position in the society by their very birth, what to speak of those Brahmins who are endowed with austerities, erudition, complacency and *My worship.* I am pleased with them who worship these Brahmins than with those who worship My Four-Armed Forms; for, the Brahmins are pervading all the Vedas and I am pervading all the gods. Ignorant of this truth, persons of little learning disregard the Brahmins by finding fault with them. But the wise accept them as Guru or Preceptor in the worship of the Holy Images and Me, as the Paramatma pervading every entity as well as in the Holy Images. The Brahmins contemplate on My Immanent Form as Paramatma, pervading all over this movable and immovable world of which I am its Material and Efficient Causes. Hence, O Srutadeva, do worship these Brahmarshis with firm faith and loving regard; for, to worship them is to worship Me; otherwise I am not pleased even if I be worshipped with enormous wealth." (Sk. X. 86. 53-57)

Yoga-process futile; Surrender to Vaishnava Guru Indispensable

93. Restraint of respiration *etc.*, is futile without taking shelter at the Lotus Feet of a Vaishnava Guru. To try to control the fickle horse of mind which cannot be bridled by means of controlling the outward senses and 'Pranas' (five vital airs), without taking shelter at the Lotus Feet of Sri Gurudev, the devout worshipper of Sri Vishnu, is to be driven adrift in the dangerous ocean of this world, like a boat tossing up and down in the terrible ocean ruffled with tremendous mountainous waves without a helmsman to steer clear the boat towards the shore, and thus forlorn, liable to be wrecked without finding any other means of relief. (Sk. X. 87. 33).

Result of 'Sadhan-Bhakti' with Deep Absorption

94. The Srutis' prayer to the Supreme Lord:—"O Supreme Lord! those Rishis who are bereft of any mundane egotism, have enshrined Thy Lotus Feet in the heart of their hearts, and drink Thy Feet-Wash as the Killer of all their sins, often frequent the hermitages of their Spiritual Preceptors, the Foremost of Thy devotees, but do not visit the houses of worldlings which are devoid of internal essence, *i.e.*, Love for God. What more to say, even those, who have consecrated their lives to Thee Who art the Absolute Person of Eternal Bliss, are not at all inclined to have any connections with those sordid habitations." (Sk. X. 87. 35)

Glory of Sri Krishna and Devotion to Him

95. Sri Narada Goswami declares the supremacy of Sri Krishna as the Highest Object of worship, that Bhakti is the foremost of all other means for the attainment of the Highest End (Divine Love) of human life and that the Gopees are His nearest and dearest worshippers. He (Sri Narada Gosvami), therefore, offers his innumerable greetings to the Lotus Feet of the Supreme Lord Sri Krishna of Immaculate Glory and Renown Who makes His amiable, adorable, and

memorable Manifestations on the mundane plane in order to deliver the people of the world from all their sins and Mayik bondage. (Sk. X. 87. 46) †

The Theory of Illusion with the Process of 'Not This,' 'Not That'—Refuted

96. The Supreme Lord should be meditated upon, Who is the Creater, Sustainer and Destroyer of this world, and dwells in it as Jivas (Prakriti) and Paramatma (Purusha) inseparably connected with the tie of Divine Love; Who is the Material as well as the Efficient Cause of Prakriti and Purusha; Who regulates and preserves this world as the seat of enjoyments and sufferings for the Jivas who are absolved from all sins on taking absolute shelter at His Lotus Feet and take rest as if sleeping with innumerable prostrated obeisances at His Lotus Feet; or as men when asleep do not see their own selves but see other embodied souls in their dream; or as others who see a free soul as an embodied but do not see their own real self.* So the Supreme Lord—Who is the Seer of all beings, animate and inanimate, Who is the Giver of Assurances of security or Fearlessness to all Jivas and Who is the Bestower of Divine Love to His Own devotees—should always be meditated upon. (Sk. X. 87. 50)

Placing Siva on a Par with Sri Krishna, an Offence

97. To consider Siva as another Supreme Lord on a par with the Supreme Lord Sri Krishna Who is Bhagavan Himself without a Second, is the Second 'Namaparadh.' ‡ Sri Sukadeva says :—Siva is always consorted with his Sakti or potency. The Tama-guna or the property of darkness is his predominant attribute. There are three kinds of '*Ahamkaras*' (egotism) *viz.*, Baikarika (relating to the property of Sattva), *Taijasa* (relating to the property of

† Bhag. X. 87. Sls. 46 and 50. * Sridhara Swamipada's Commentary.

‡ Vide. Page 31. Footnote. 2.

Rajah) and 'Tamas' (relating to the property of Tamah or darkness). Being associated with these three *Ahamkaras*, Siva is called 'Trailinga' (Triple Forms) possessing three aspects of Sattva, Rajah and Tamah. (Sk. X. 88. 3).

Sri Hari is Nirguna Purusha and Upadeshta

98. The Supreme Lord Sri Hari is the veritable Lord Who is 'Nirguna' *i.e.*, above all mundane qualities. He is the Supreme 'Purusha' or Person Who transcends 'Prakriti' or Mayik Potency. He is the 'Upadeshta' or the veritable Witness, as He is the Observer of all phenomenal and spiritual worlds. Unalloyed single-minded devotion to Him makes one 'Nirguna' *i.e.*, free from the triple qualities of Maya. (Sk. X. 88. 5)

Poverty is no Cause for Sorrow

99. The Supreme Lord says, "I shall deprive him of his wealth and property whom I shall receive unto My favour. Thus penniless, he is forsaken by his friends and relatives, being found deeply mortified." (Sk. X. 88. 8)

Who hears the Glorious Deeds and Qualities of Sri Krishna

100. Sri Suta Goswami says, "O Brahman! when the life's journey of a sojourner in this world comes to an end, he drinks, time and again, through his ear-holes, the Glorious Narratives of the Nectarine Qualities, Deeds and Renown of the Supreme Lord Sri Krishna, Which are redolent with the sweet scent of the Lotus Mouth of Sri Sukadeva, the son of Sri Vyasadeva aud Which kill the fears relating to this world." (Sk. X. 89. 20)

Prowess of Man is due to Sri Krishna's Mercy

101. Astonished beyond measure at the sight of the Spiritual Abodes of Sri Vishnu, Arjuna declared this to the world:—"I think whatever prowess or valour a man may be endowed with is undoubtedly due to the Causeless Grace of the Supreme Lord Sri Krishna." (Sk. X. 89. 62)

Glorification of the Qualities, Deeds and of Hearing and Chanting the Holy Names of Sri Krishna

102. Sri Sukadeva Goswami :—"O King Parikshit! no wonder that the glory of the Supreme Lord Sri Krishna Who appeared in the Yadava clan, dwindled into insignificance the glory of the Ganges, His Feet-Wash; no wonder that both His friends and foes shall be endowed with His Own Form; no wonder that the Goddess Lakshmi Devi, the rarest of the rare and ever unattainable by the gods, should seek union with the Supreme Lord Sri Krishna. The very hearing and chanting of the Holy Names, Forms, Qualities and Deeds of the Supreme Lord Sri Krishna destroy all the evils of the world. It is Sri Krishna Who has introduced the 'Gotra-dharma' or the respective duties in the separate clans of the Rishis. No wonder that the Supreme Lord Sri Krishna, Whose only Weapon is the Disc of Time or 'Sudarsan Chakra', has wiped out all the burden of sins from the face of the Earth. (Sk. X. 90.47)

Glory of the Supreme Lord Sri Krishna

103. Glory, Glory to the Supreme Lord Sri Krishna Who is the only Refuge of all Jiva-souls, Whose Birth in the womb of Devaki is only a saying (He being Unborn), Whose servants are the chieftains of the Yadava clan, Who has killed outright all the 'Adharmas' (irreligious and ungodly elements) of the world by dint of the valour of His Arms, Who has dissipated the sorrows and sins of the world, movable and immovable, and Who is the Stimulator of Love (Spiritual Eros) in the hearts of the Consorts of Vraja, Mathura and Dvaraka, by His All-Beautiful Sweet Smiling Face. (Sk. X. 90.48)

104. He who always worships the sweet scent of the Lotus Feet of the Supreme Lord Sri Krishna, the Holder of the Disc Sudarsan Chakra, with all sincerity and aptitude favourable to Him is in the know of the unbounded mighty powers and glories of the Supreme Lord. (Sk. I. 3.38)

Greetings of Sri Kunti Devi to Sri Krishna

105. "O Krishna! O Vasudeva! O Devakinandana! O Son of Sri Nandagopa! O Govinda! O Lotus-Naveled! O Lotus-Garlanded! O Lotus-Eyed! O Lotus Feeted! O Bhakta-Vatsala! O Attributeless! O Fountainhead of Eternal Bliss! O the Highest Emblem of dispassion! O the Giver of Divine Love to Thy faithful servitors! I offer my innumerable humble greetings to Thee". (Sk. I. 8. 21-22, 27)

Greetings of Sri Suta Goswami to Sri Krishna

106. (*i*) "O Sri Krishna! O the Intimate Friend of Arjuna! O the Chieftain of Vrishni clan! O the Lord of all Yogas! O the World Teacher! O the Supreme Lord Govinda! O the Healer of sorrows and grief of the Brahmins, the gods and the cows! O the Destroyer by Thy invincible Powers of the clan of Princes who are tyrants and oppressors of Earth (Sk. I. 8. 43). O Sri Krishna! O the Friend of Arjuna! O the Chieftain of the Vrishni clan! O the Killer of the tyrant Princes of Earth! O Govinda! O the Receptacle of invincible Power! O the Fountainhead of all Glories and Renown! I offer my humble greetings to Thee. Hearing the Glorious Narratives of Thy Deeds sung by Sri Uddhava who prayed for the loving service to the Lotus Feet of the Milkmaids of Vraja, destroys all evils. O Lord! be Thou Merciful to save Thy devotees. (Sk. XII. 11. 25)

(*ii*) "I offer my humble greetings to the Supreme Lord Sri Krishna Who is worshipped with Divine Hymns by Brahma, Siva, Baruna, Indra, Maruta and others, Who is praised in song by the relics of Sam-Veda with the hymns of Upanishad, the Crest-jewel of the Vedas, Whom the Yogis visualize with their mental eyes deeply absorbed in meditation and exclusively concentrated in Him and Whose unlimited Limitation or End is not known by the gods as well as by the demons." (Sk. XII. 13. 1)

(*iii*) "I offer my humble greetings to the Lotus Feet of Sri Krishna, the Indwelling Monitor of all the Jiva-souls, Who, out of His Infinite Mercy, has revealed this Transcendental *Srimad Bhagavatam* in the heart of Sri Brahmaji desirous of salvation". (Sk. XII. 13. 20)

(*iv*) "I offer my humble greetings to the Lotus Feet of Sri Krishna, the Supreme Lord, the chanting of Whose Holy Names destroys all kinds of sins, and greetings at Whose Lotus Feet dissipates all evils of the world." (Sk. XII. 13, 23)

Greetings of Sri Suta Goswami to his Gurudeva Sri Sukadeva Goswami

(*v*) "I offer my humble greetings to my Gurudeva Sri Sukadeva Goswami Prabhu, the son of Sri Vyasadeva, Who is the Preceptor of all the sages, Who spoke, out of His infinite mercy, this Divine Narrative of *Srimad Bhagavatam*—the Foremost of the Puranas, the Quintessence of all the Vedas, the Light of Transcendental knowledge, the Holy Book that revealed itself to Him in trance—to those wordly-minded people who were desirous of crossing this world-ocean full of deep gloom of ignorance". (Sk.I.2.3)

(*vi*) "I offer my humble greetings to Sri Sukadeva Goswami Prabhu, the son of Sri Vyasadeva, Whose heart is ever surcharged and saturated with Eternal Bliss, and is therefore, absolved from other sentiments, Whose heart has been deeply attracted by the All-Charming and Soul-Stirring Qualities and Deeds of the Supreme Lord Sri Krishna, Who has, out of His infinite mercy, revealed this Purana, the Light of Transcendental Principles and Knowledge regarding the Supreme Lord Sri Krishna, and thus Who is the Killer of all sins and evils of the world". (Sk. XII. 12. 69)

(*vii*) "I offer my humble greetings to the Lotus Feet of Sri Sukadeva Goswami, my Divine Master, One and

the Same with the Supreme Lord Sri Krishna Who is the Lord of all Yogas and Who has delivered the king Parikshit, from the fatal Weapon of Asvathama while in his mother's womb and later when bitten by the serpent of worldliness from the bondage of the triple afflictions of Maya." (Sk, XII. 13. 21)

Greetings of Sri Sukadeva Goswami to Sri Krishna

(*viii*) "I offer my innumerable greetings to Sri Krishna, the veritable Emblem of Sacred Renown, Loveliness and Sweetness; chanting, hearing and meditating on Whose Glorious Deeds, greetings to Whose Lotus Feet, worshipping and beholding Whose Holy Image destroy at once all sorts of sins and evils of the people of the world". (Sk. II. 4. 15)

(*ix*) "I offer my innumerable greetings to the Lotus Feet of Sri Krishna of highly Blessed Glory, without dedicating to Whom their austerities, gifts, glories, yogas, incantations and social customs—the ascetics, the givers of charities, the recipients of glories, the Yogis, the knowers of Mantras and the observers of rules of good conduct in society can never realize any good" (Sk. II. 4. 17). "May the Supreme Lord Mukunda be Merciful to Me; the deep contemplation on Whose Lotus Feet enables the Jnanis to be endowed with Transcendental Knowledge, and the Pandits well-versed in Inner Truths, to characterise Him either 'Saguna' or 'Nirguna', according to their mental and spiritual capacity of understanding". (Sk. II. 4. 21)

(*x*) "I offer my humble greetings to my Gurudeva, Sri Vyasadeva, One and the Same with the Supreme Lord Sri Vasudeva, the Nectarine Honey of Whose Lotus Mouth full of Transcendental knowledge was tasted with great relish by His ardent devotees". (Sk. II. 4. 24)

(*xi*) "I offer my humble greetings to the Supreme Lord Sri Krishna Who is unattainable by men of non-

devotional aptitude but attainable by His faithful devotees; Who, when the gods had taken absolute shelter in His Lotus Feet, had them drunk the Nectar begotten of churning the Ocean, in the guise of the enchanting Mohini, His Manifestive Female Aspect, and thus deprived the demons of the same, as He fulfills the desires of His surrendered devotees." (Sk. VIII. 12. 47)

(*xii*) "I offer my humble greetings to the Supreme Lord Sri Krishna, the Founder of the Vedas, Who like the humble-Bee, churned the Ocean of the Vedas and extracted the nectarine quintessence full of the Highest Transcendental Knowledge and Love, and had His faithful devotees drunk to their heart's content in order to dissipate the fears and evils of the world". (Sk. XI. 29. 49)

(*xiii*) "O Sri Krishna! Thou art the Regulator of all Regulators of the worlds; Thou art Vasudeva; Thou art the Main Support of all beings, animate and inanimate; Thou art ever unruffled possessing a tranquil and placid Heart; Thou art Para-Brahman or the 'Very Great." (Sk. IX. 19. 29)

Greetings of Sri Brahmaji to Sri Krishna

(*xiv*) "O Sri Krishna, the Son of Nanda! I offer my humble greetings to Thy Lotus Feet. Thou art the Supreme Lord ever adorable by Thy devotees. The complexion of Thy Body is nimbus dark, and the yellow robe that girts round Thy Loin looks like the coruscation of lightning. Thy Ear-rings of Gunja-berries and the peacock's feathers to the crown on Thy Head lend charm to Thy Beautiful Face Which is all the more attractive by Thy ever Charming Sweet Smile. Beautiful forest-flowers of variegated colours adorn Thy Neck. Holding of a morsel of food soaked with curd, a cane, a horn, and a flute in Thy Hands add grace to Thy triple-bent Body, very dear and charming to Thy devotees. The Couple of Thy soft Lotus

Feet show Thy causeless affection and mercy on me." (Sk. X. 14. 1)

Greetings of Sri Indra to Sri Krishna

(*xv*) "O the Supreme Lord Sri Krishna! O the Indwelling Monitor! O the Unlimited and Unknowable! O the Lord of the Yadava clan! I offer my humble greetings to Thee. Have Mercy on me." (Sk. X. 27. 10.)

Greetings of Sri Akrura to Sri Krishna

(*xvi*) "O the Supreme Lord Sri Krishna! I offer my countless greetings to Thee, the First Divine Fish that roved freely on the Ocean of Universal cataclysm; the Killer of the demons, Madhu and Kaitava, descended as Hayagriva; the Divine Turtle That upheld the Mandara Hill on Thy Back; the Divine Boar That rescued the Earth from her watery grave; O the Dispeller of fear from the minds of Thy devotees! I offer my innumerable greetings to Thee descended as the wonderful Nrisimha That killed the demon Hiranya-kasipu; the Divine Dwarf Bamana That invaded the three worlds by Thy Three Strides; the Descent as Parasurama That killed the cluster of haughty Kshatriyas; as Sri Ramachandra, the Chief of the clan of Raghu, That killed Ravana; O Sri Krishna! Thou art Sankarshan, Pradyumna, Aniruddha, and the Chieftain of the Yadavas; the Immaculate Buddha That infatuated the Demons and Danavas; and the Slayer of Yavana Princes of Kali descended as Kalki! I again offer my greetings to Thee." (Sk. X. 40. 16-22.)

(*xvii*) "O the Supreme Lord Sri Krishna! I offer my innumerable greetings to Thee That creates, preserves and destroys this universe, Whose Deeds are not comprehensible to the Creators of this world, being deluded by Thy Maya, Who at the age of seven uprooted and upheld with ease the Govardhan Hill for a week with one of Thy Fingers, like a

boy upholding an umbrella, Who art the Performer of wonderful Deeds, Who art Endless yet the Beginning, and the Unchangeable Indwelling Monitor." (Sk.X.57.15-17)

Greetings of the Just-released Princes to Sri Krishna

(*xviii*) "O Sri Krishna! O Vasudeva! O Hari! O Paramatma! O Govinda, the Killer of the miseries of the submissive! We offer our humble greetings to Thee." (Sk.X.73.16.)

Greetings of the Sages assembled at Kurukshetra to Sri Krishna

(*xix*) "O Sri Krishna! the Supreme Lord Paramatman! We offer our humble greetings to Thee, Whose glory is enveloped by Thy Own Yoga-Maya, Whose Intelligence is always Unobstructed, and Who is not cognizable by the Yadavas and the Princes assembled here due to their close association with Thee, being infatuated by Thy Maya." (Sk. X. 84. 22)

Greetings of Sri Narada Goswami to Sri Krishna

(*xx*) "O Sri Krishna! I offer my humble greetings to Thee of Immaculate Glory, Who descended on the mundane plane as Parts, and Parts of Parts, in order to dissipate the sins and evils of the world." (Sk. X. 87. 46.)

Prayer for Service to Sri Krishna

107. (*i*) "The Path of Yoga consisting in the practice of abstinence, austerities, restraint of breath, etc. is beset with frequent attacks of lust, anger, avarice, etc. Nothing is so much enlivening to the soul as the *loving service* of Mukunda, the Supreme Lord." (Sk. I. 6. 36)

(*ii*) "He whose mind is washed of all mundane affinities does not forsake the Service of the Lotus Feet of Sri Krishna, the Fountainhead of all Bliss, just as the

traveller does not like to part company with his friends and relatives when he returns home after a long journey from foreign lands." (Sk. II. 8. 5)

(*iii*) Sri Maitreya Rishi says to Sri Vidura:—" O Vidura! those who like thee renders *devotional service* to the pollens of the Lotus Feet of Sri Mukunda, the Supreme Lord, do not crave for anything else than the *service* of His Lotus Feet. They do not covet riches of others but remain fully satisfied with what little they have obtained by the Grace of the Lord". (Sk. IV. 9. 36)

(*iv*) Sri Narada says to Sri Vyasadeva:—" He who renders *service* to the Lotus Feet of Sri Mukunda, the Supreme Lord of Love, does not roam about the cycle of births, though born in a lower scale of creation; for he who is saturated with the *devotional loving sentiments* for Sri Krishna is not at all willing to part with the constant remembrance of His Lotus Feet full of Sweetness, Gracefulness and Attractiveness." (Sk. I. 5. 19)

(*v*) Says Prahlad Maharaj to Sri Nrisimha Deva:— " O the Highest Object of adoration! Thou art the Object attainable only by the Paramahamsas. How can devotional Love for Thee be attained by people without the sixfold service of greetings, hymning songs in praise, dedication of action to Thee, worship of Thy Holy Image, meditation on Thy Lotus Feet and hearing the Narratives of Thy Glorious Qualities and Deeds?." (Sk. VII. 9. 50)

(*vi*) "What remains to be coveted for the servants of the Supreme Lord Sri Vishnu, Who is the very Soul of all Holy Shrines, and Whose Holy Name purifies the chanter or the hearer as soon as He enters into his ears"— so says Durvasa Muni released from Sudarsan Chakra, (Sk. IX. 5. 16).

(*vii*) Sri Uddhava says to Sri Krishna:—"We, who are Thy eternal servants and partake of the remnants of food offered to Thee, decorate our bodies with the ornaments, clothes, garlands and sweet scents offered to Thee, shall easily conquer Thy Maya" (Sk. XI. 6. 46). "Following, in the wake of the great sages of yore, *i.e.*, the path of steadfast devotion to the Supreme Lord Paramatma, I shall cross over this impassable ocean of ignorance by the unalloyed devotional service to the Lotus Feet of Sri Krishna." (Sk. XI. 23. 57)

(*viii*) "The Supreme Lord Sri Krishna dearly loves that devotee who worships His Lotus Feet without having even the least thought of any other deity. If, by chance, he happens to do anything not sanctioned by the Scriptures, Sri Krishna Who is closely seated in his heart wipes out all that is wrong done by him; in other words, Sri Krishna purifies him without his having recourse to any other ceremony of expiation". (Sk. XI. 5. 42)

(*ix*) "I think, worship of the Lotus Feet of the Supreme Lord Sri Krishna Which makes the worshipper free from all fear, is the source of the highest good; for such worship entirely relieves the mind of all sorts of uneasiness and fears arising from selfish attachment for perishable things of the world—" says the Saint Kavi, one of the nine savants known as Nava-yogendra." (Sk. XI. 2. 33)

(*x*) "The worldlings are so much absorbed in contemplating on worldly affairs, that things which are unreal and transient appear to them as real and eternal, due to their enthralment by Avidya or Maya, just as unreal things or persons appear as real and active in dreams. Hence, there is no cessation of worldly bondage for worldlings." (Sk. III. 27. 4, Sk. IV. 29. 36, 74, Sk. XI. 22. 56, Sk. XI. 28. 13.)

Futility of Human Senses Divorced from God's Service.

108. (*i*) "Rising and setting in succession, the sun is stealing away the moments of our life except that moment which is devoted to the discourses regarding the Names, Forms, Attributes and Pastimes of the Supreme Lord Sri Krishna—the Receptacle of all Glory". (Sk. II. 3. 17)

(*ii*) "Do not the trees live? Does not a pair of bellows breathe? Do not the denizens of the forest mate and take their meals?" (Sk. II. 3. 18)

(*iii*) "The person in whose ear-holes the Name of the Supreme Lord Sri Hari has not been ensconced, is no better than a two-legged creature adored by race-hating dogs, excreta-devouring pigs, thistle-eating camels and burden-carrying asses". (Sk. II. 3. 19)

(*iv*) "He whose ears have not drunk deep the Nectarine Deeds of Glory of the Lord of Supreme Strides (Sri Krishna) possesses only useless holes like the counterfeit 'cowries'. He whose tongue does not sing the Glories of the Supreme Lord Sri Krishna possesses a wicked but hoarse tongue like a croaker inviting serpents, its enemy". (Sk. II. 3. 20)

(*v*) "Though adorned with a jewelled diadem, the head that does not bow down before Sri Mukunda, the Supreme Lord, is indeed a heavy burden. Though adorned with a pair of gold bracelets, the hands that do not serve Sri Hari are like the inert hands of the dead or like the ladle that distribute frumenty." (Sk. II. 3. 21)

(*vi*) "The eyes that do not visualize the Holy Image of Sri Vishnu are like those in the peacock plumage. The legs of persons that do not gyrate the holy Shrines of Sri Vishnu are like the roots of trees stationary to a fixed place." (Sk. II. 3. 22)

(*vii*) " He who does not bear the dusts of the Lotus feet of the devotees of the Supreme Lord on his head is dead although alive. He who does not smell the sacred scent of the Tulasi (sacred basil) offered at the Lotus Feet of Sri Vishnu is also considered more dead than alive ". (Sk.II.3.23)

(*viii*) " The heart of a person that does not melt with the nectarine quality caused by chanting the Holy Names of Sri Krishna is undoubtedly as hard as an adamant, although there may be indications of tears in the eyes and horripilation in the body due to the physical demonstrations of emotional sentiments.' (Sk. II. 3. 24)

THE FRUIT OF SRI NAMA-YAJNA

य एवमेतां हरिमेधसो हरेः कथां सुभद्रां कथनीयमायिनः ।
शृण्वीतभक्त्या श्रवयेतवोशतीं जनार्दनोऽस्याशु हृदि प्रसीदति ॥
तस्मिन् प्रसन्ने सकलाशिषां प्रभौ किं दुर्लभं ताभिरलं लवात्मभिः ।
अनन्यदृष्ट्या भजतां गुहाशयः स्वयं विधत्ते स्वगतिं परः पराम् ॥
को नाम लोके पुरुषार्थसारवित् पुरा कथानां भगवत्कथासुधाम् ।
आपीय कर्णाञ्जलिभिर्भवापहामहो विरज्येत विना नरेतरम् ॥

He who hears and makes others hear the rever Blissful and soul-charming Narratives of the Lord's Glorious Qualities and Deeds with His Chit-Potency, propitiates the Supreme Lord Janardana, the Killer of worldliness of His devotees. What remains to be unattained for him when the Lord is propitiated? All other mundane bliss then dwindles into insignificance. Hence, the Supreme Lord, the Knower of his heart vouchsafes His Lotus Feet unto him who worships Him with single-minded devotion. Who, the knower of the Acme of human life, except the brute of a man, will refrain from drinking a little with the palm of his ear-holes the Nectarine Narratives among the ancient lore, of the Glorious Qualities and Deeds of the Supreme Lord Sri Krishna? (Sk. III. 13. 48-50.)

APPENDIX—II

TEACHINGS OF THE LORD

THE LORD'S SIKSHASHTAKAM

श्री श्री शि क्षा ष्ट क म्

The Sevenfold Efficacy of Chanting the Holy Name

चेतोदर्पणमार्जनं भवमहादावाग्निनिर्वापणं
श्रेयः कैरवचन्द्रिकावितरणं विद्यावधूजीवनम् ।
आनन्दाम्बुधिवर्द्धनं प्रतिपदं पूर्णामृतास्वादनं
सर्वात्मस्नपनं परं विजयते श्रीकृष्णसङ्कीर्तनम् ॥ १ ॥

May the chanting of the Holy Name of Sri Krishna be intensely glorified, which (1) sweeps off all the dirts from the mirrors of our hearts, (2) extinguishes the great forest-fire of suffering from the cycle of births and deaths, (3) sheds moonlight upon the lily of eternal good, (4) is the very Life of the bride of real learning, (5) swells the Ocean of ecstatic Bliss, (6) gives the full taste of pure nectar at every utterance of the Holy Name and (7) bathes, *i.e.*, purifies and refreshes the whole self including body, mind and soul in Divine Bliss.—I.

*Misfortune of no Relish for the Holy Name, due to Fourfold Impediments**

नाम्नामकारि बहुधा (बहुता) निजसर्वशक्ति-
स्तत्रार्पिता नियमितः स्मरणे न कालः ।
एतादृशी तव कृपा भगवन्ममापि
दुर्दैवमीदृशमिहाजनि नानुरागः ॥ २ ॥

* The fourfold impediments are:—(1) ignorance of eternal Principles, (2) frailties of heart, (3) evil propensities and (4) offences. Each of these four 'Anarthas' (impediments) is again subdivided into four kinds which the reader will find in the 'Bhajan Rahasya' of Srila Thakur Bhaktivinode.

O Almighty Supreme Lord! Thou hast, out of Thy Infinite Mercy, given to the world a multiplicity of Thy Names, endowed Each of The Names with all Thy Potencies and made no restrictions as to the time, place, etc., of their recitations and remembrance. But alas! such is my ill-luck that I have no love for chanting Thy Names.—II.

Eligibility of Chanting the Holy Name

तृणादपि सुनीचेन तरोरपि सहिष्णुना ।
अमानिना मानदेन कीर्तनीयः सदा हरिः ॥ ३ ॥

He who is humbler than a blade of grass, is more forbearing than a tree, and gives due honour to others without desiring it for himself is ever worthy of chanting the Holy Name.—III.

Procedure of Prayer while Chanting the Holy Name

न धनं न जनं न सुन्दरीं कवितां वा जगदीश कामये ।
मम जन्मनि जन्मनीश्वरे भवताद्भक्तिरहैतुकी त्वयि ॥ ४ ॥

No riches, no friends or relatives, no beautiful muse do I pray Thee for, but may my heart ever cling to Thee, O Supreme Lord, out of selfless devotion and love, whenever and wherever I may be born.—IV.

The True Conception of the Chanter of the Holy Name

अयि नन्दतनुज किङ्करं पतितं मां विषमे भवाम्बुधौ ।
कृपया तव पादपङ्कजस्थितधूलीसदृशं विचिन्तय ॥ ५ ॥

O Son of Nanda! graciously count me, Thy humblest servant, as a particle of dust of Thy Lotus Feet, fallen as I am in the terrible ocean of this world.—V.

The External Symptoms of Rati or the Dawn of Love arising out of Chanting the Holy Name

नयनं गलदश्रुधारया वदनं गद्गदरुद्धया गिरा ।
पुलकैर्निचितं वपुः कदा तव नामग्रहणे भविष्यति ॥ ६ ॥

When will my eyes, O Lord! at the chanting of Thy Name, be filled with flowing tears, my voice become choked and the hair of my body will stand on end in ecstasy?—VI.

Intense Internal Feeling of Separotion from the Supreme Lord, when Nearing Perfection

युगायितं निमेषेण चक्षुषा प्रावृषायितम् ।
शून्यायितं जगत्सर्वं (जगत्यापि) गोविन्दविरहेण मे ॥ ७ ॥

The separation from my Beloved Govinda makes an instant, *i. e.*, the twinkling of an eye, seem to me to be an aeon, my eyes are turned into the rainy season itself and the whole world appears to me a void. —VII.

The Realisation of the Highest End (Divine Love) of Chanting the Holy Name, in the Unalloyed Essence of all Unconditioned Souls

आश्लिष्य वा पादरतां पिनष्टु मामदर्शनान्मर्महतां करोतु वा ।
यथा तथा वा विदधातु लम्पटो मत्प्राणनाथस्तु स एव नापरः ॥ ८ ॥

Whether Sri Krishna, my Beloved, hugs me in His sweet embrace or tramples me under His Feet or torments me by keeping Himself away from me, gratifying His Amours in whatever manner He likes, He and none else is the Lord of my life. —VIII.

Through 'Sikshashtakam', the Lord gives us the Knowledge of The Object of Relationship, the Means and the End, as Krishna, Krishna-Bhakti and Krishna-Prema respectively, Which is the fundamental Principle of the Srimad Bhagavatam. One, adept in devotional service of the Supreme Lord Sri Krishna throughout day and night divided into eight distinct periods, will find the hidden treasure of his 'bhajan' in these eight slokas of the Lord. (*Vide* 'Bhajan-Rahasya' of Srila Thakur Bhaktivinode). He who listens attentively and chants aloud this Sikshashtakam is blessed with ever increasing Love for Sri Krishna.

SRI SRI NAMASHTAKAM

(By Srila Rupa Goswami Prabhu)

<u>श्री श्री ना मा ष्ट क म्</u>

निखिलश्रुतिमौलिरत्नमालाद्युतिनीराजितपादपङ्कजान्त ।
अयि मुक्तकुलैरुपास्यमानं परितस्त्वां हरिनाम संश्रयामि ॥ १ ॥

1. O Hari Nama! the tips of Thy Lotus Feet have been eternally worshipped by the glowing radiance diffused from the gemmed chaplets of the Upanishads, the Crest-jewels of the Vedas. Thou art eternally adored and chanted by the liberated souls. O Hari Nama! clearing myself of all offences, I entirely take shelter in Thee.

जय नामधेय मुनिवृन्दगेय जनरञ्जनाय परमक्षराकृते ।
त्वमनादरादपि मनागुदीरितं निखिलोग्रतापपटलीं विलुम्पसि ॥ २ ॥

2. O Holy Name! all Glory to Thee Who art eternally chanted by the saints. To confer eternal bliss upon the people, Thou hast appeared before them as the Transcendental Word. Thou destroyest all sorts of terrible sufferings of him who happens to chant even Thy dim reflection known as 'Namabhas.'

यदाभासोऽप्युद्यन् कवलितभवध्वान्तविभवो
दृशं तत्वान्धानामपि दिशति भक्तिप्रणयिनीम् ।
जनस्तस्योदात्तं जगति भगवन्नामतरणे
कृती ते निर्वक्तुं क इह महिमानं प्रभवति ॥ ३ ॥

3. O the Sun of Blessed Name! even the slightest reflection of Thy Radiant Self is sufficient to dispel the gloom of ignorance from the minds of those who are steeped in the foul sink of worldliness and to confer spiritual vision of pure devotion on those who are blind of inner sight. Who is there in the world so expert as to be able to sing Thy glories to the finish?

[Just as the twilight before the sunrise dispels the gloom and all kinds of fears and troubles accruing therefrom, so the dim reflection or *Dawning of the Holy Name* removes all sorts of evils or 'anarthas' arising from forgetfulness of the true nature of our real self and of the Supreme Lord Sri Krishna.]

यद्ब्रह्म साक्षात्कृतिनिष्ठयापि विनाशमायाति विना न भोगैः ।
अपैति नामस्फुरणेन तत्ते प्रारब्धकर्मेति विरौति वेदः ॥ ४ ॥

4. O Holy Name! the seeds of deeds which necessitate rebirth for their fruition are not totally destroyed despite veritable realisation of oneness with Brahman by dint of constant meditation. But, O Hari Nama! no sooner dost Thou gain a free scope on the tongue of Thy chanter than all the seeds of deeds of his previous as well as present existence are destroyed. Such the Vedas loudly declare.

अघदमनयशोदानन्दनौ नन्दसूनो
कमलनयनगोपीचन्द्रवृन्दावनेन्द्राः ।
प्रणतकरुणकृष्णावित्यनेकस्वरूपे
त्वयि मम रतिरुच्चैर्वर्द्धतां नामधेय ॥ ५ ॥

5. O Killer of the demon Agha! O Son of Yasoda! O Son of Nanda! O Lotus-Eyed! O Moon of the Gopiees! O Lord of Vrindavana! O Merciful to the submissive! O Krishna! Thou hast manifested Thy Self in such various Forms out of Thy infinite Mercy! let my ardour of Love for Thee go on increasing uninterruptedly.

वाच्यं वाचकमित्युदेति भवतो नामस्वरूपद्वयं
पूर्वस्मात्परमेव हन्त करुणं तत्रापि जानीमहे ।
यस्तस्मिन् विहितापराधनिवहः प्राणी समन्ताद्भवे
दास्येनेदमुपास्य सोऽपि हि सदानन्दाम्बुधौ मज्जति ॥ ६ ॥

6. O Holy Name! Thou hast a double Form, *viz.*, Vachya (signified, *i.e.*, the Transcendental Personality of

Krishna) and Vachaka (signifier, *i.e.*, the Transcendental Word or Name, such as Krishna, Govinda, *etc.*) One and the Same with the Vachya. But to us, the latter Vachaka, *i.e.*, the Holy Name of Sri Krishna is more compassionate than the former Vachya or the Divine Personality against Whom we, the fallen souls, have offended; because, as soon as we chant the Vachaka, *i.e.*, Thy Holy Name, keeping clear of offences against the Name, we are at once immersed in the Blissful Ocean of Divine Love.

सूदिताश्रितजनार्तिराशये रम्यचिद्घनसुखस्वरूपिणे ।
नाम गोकुलमहोत्सवाय ते कृष्ण पूर्णवपुषे नमो नमः ॥ ७ ॥

7. O Holy Name! O Krishna! Thou killest the offences of Thy devotees who have taken absolute shelter in Thy Lotus Feet. Thou art the Veritable Self of the most delightful Self-luminous concentrated Bliss. Thou art, O Holy Name! the Very Life of the great rejoicings of Gokula. O Krishna! I offer my humble obeisances time and again to Thee, the Divine Form of all Exquisiteness in the fullest degree.

नारदवीणोज्जीवन सुधोर्मिनिर्यासमाधुरीपूर ।
त्वं कृष्णनाम कामं स्फुर मे रसने रसेन सदा ॥ ८ ॥

8. O Holy Name of Sri Krishna! Thou art the very Life of Narada's Lute and the Spiritual Elixir of ambrosial ripples of the Ocean surcharged with the Divine Mellow Sweetness of Love. I beseech Thee, O Holy Name! mayest Thou ever find in my tongue a full scope with all the ardour of Divine Love.

SRI SRI UPĀDESĀMRITAM

(By Srila Rupa Goswami Prabhu)

श्री श्री उ प दे शा मृ त म्

वाचोवेगं मनसः क्रोधवेगं
जिह्वावेगमुदरोपस्थवेगम् ।
एतान् वेगान् यो विषहेत धीरः
सर्वामपीमां पृथिवीं स शिष्यात् ॥ १ ॥

1. Who is a Goswami? The sixfold restraints that characterise a Goswami are:—He who can keep under control the sixfold passions of (i) idle gossips, (ii) mental speculation, (iii) wrath, (iv) palatable dishes (v) gluttony and (vi) carnal appetite, is a Goswami (controller of senses) quite competent to dominate the whole world.

अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः ।
जनसङ्गश्च लौल्यञ्च षड्भिर्भक्तिर्विनश्यति ॥ २ ॥

2. The six evils which destroy pure devotion are:—(i) the bad habit of excessive accumulation, (ii) toilsome efforts in frivolous pursuits, (iii) idle talk, (iv) undue attachment to devotional rules or their abandonment, either of which impedes further spiritual progress, (v) association with the wicked and (vi) laxity or apathy to follow conclusive truths.

उत्साहान्निश्चयाद्धैर्यात्तत्तत्कर्मप्रवर्तनात् ।
सङ्गत्यागात्सतोवृत्तेः षड्भिर्भक्तिः प्रसिध्यति ॥ ३ ॥

3. The six qualities favourable to pure devotion are:—(i) enthusiasm, (ii) certitude (iii) patience, (iv) practical application of specified or prescribed devotional rites, (v) abjuration of evil company and (vi) following the devotional rules of conduct as observed by the Sadhus.

ददाति प्रतिगृह्णाति गुह्यमाख्याति पृच्छति ।
भुङ्क्ते भोजयते चैव षड्विधं प्रीतिलक्षणम् ॥ ४ ॥

4. The six kinds of dealings with a Sadhu are :—

(i) giving something for the service of the Sadhu, (ii) accepting whatever he is pleased to give, (iii) giving vent to confidential spiritual matters to him, (iv) asking the same from him, (v) feeding him (Absolute-realised soul) and (vi) partaking of his leavings as Prasadam or Grace.

कृष्णेति यस्य गिरि तं मनसाद्रियेत दीक्षास्ति चेत् प्रणतिभिश्च भजन्तमीशम् ।
शुश्रूषया भजनविज्ञमनन्यमन्य निन्दादिशून्यहृदमीप्सितसङ्गलब्ध्या ॥ ५ ॥

5. The threefold duties of a devotee of second grade, who hankers after spiritual progress are :—(i) He who, when initiated, chants the Holy Name of Sri Krishna without any offence must be taken into favour in the mind, (ii) He who worships Sri Krishna with single-minded devotion must be honoured with prostrated obeisances and (iii) He who is well-versed and adept in the mysteries of confidential loving service to Sri Krishna and whose heart is above cynicism, must be adored, and his words listened to with whole-hearted devotion as one whose association is worth desiring for.

दृष्टैः स्वभावजनितैर्वपुषश्च दोषैः न प्राकृतत्वमिह भक्तजनस्य पश्येत् ।
गङ्गाम्भसां न खलु बुद्बुदफेनपङ्कैर्ब्रह्मद्रवत्वमपगच्छति नीरधर्मैः ॥ ६ ॥

6. A devotee of Sri Krishna must not be disparaged as a mortal notwithstanding his defects of limbs, etc. :—

A devotee who worships the Supreme Lord Sri Krishna with unflinching devotion may have natural defects in his limbs and habits, but that is no reason why he should be regarded on a par with other conditioned souls. The water of the Ganges never loses its characteristic spiritual sanctity notwithstanding the bubbles, froths, foams and muddiness which it has in common with other river waters. Both Sri Krishna's servitor and His Feet-wash (the Ganges) are Spiritual Entities and, therefore, should not be looked down as mundane.

स्यात्कृष्णनामचरितादि सिताप्यविद्यापित्तोपतप्तरसनस्य न रोचिका नु।
किन्त्वादरादनुदिनं खलु सैव जुष्टा स्वाद्वी क्रमाद्भवति तद्गदमूलहंत्री ॥ ७ ॥

7. Why there is no relish for chanting the Holy Name?—The sugar-candy of chanting the Holy Name, Form, Attributes and Pastimes of Sri Krishna finds no flavour or relish in the tongue embittered by the bile of Avidya or nescience. But when taken every day with great gusto, it becomes flavoury and gradually destroys the root cause of the malady. Just as sugar candy cures the bilious disorder, so chanting the Holy Name of Sri Krishna without cessation uproots the forgetfulness of the true nature of our real self and of Sri Krishna.

[Sri Rupa Goswami Prabhu, the World Teacher, has established 'Srauta-Pantha' or the Path of Revelation and discarded 'Tarka-Pantha' or the Process of Induction which declares the existence of Jiva and the phenomenal world as illusion leading ultimately to a formless, powerless and attributeless Impersonality known as Abstract Brahman, which is Nirviseshavada. Just as the rising of the sun at once dispels the gloom that enshrouds the phenomenal world, or the tasting of sugar-candy cures the bilious disorder, so the complete surrender of body, mind and words to the Lotus Feet of the Holy Name of Sri Krishna, One and the Same with Sri Krishna Himself, at once dispels the gloom of ignorance or 'Avidya' from our minds, and awakens in our unalloyed existence the Divine Love for Sri Krishna, which is the eternal function of all *Jiva*-souls. A patient cannot cure himself. It is the efficient doctor who can cure the patient of his illness. So, a conditioned soul cannot liberate himself from the bondage of Maya, unless and until he submits himself whole-heartedly to the Lotus Feet of the *Sad-Guru* (the manifestive Aspect of the Absolute Person) and listens to His Transcendental Words, One and the Same with the Supreme Lord Sri Krishna Himself.]

तन्नामरूपचरितादिसुकीर्तनानुस्मृत्योः क्रमेण रसनामनसी नियोज्य ।
तिष्ठन् व्रजे तदनुरागिजनानुगामी कालं नयेदखिलमित्युपदेशसारः ॥ ८ ॥

8. The process of 'bhajan' or confidential loving service to Sri Krishna following in the wake of Sri Rupa Goswami :—Engaging the tongue and the mind respectively in the constant chanting of and contemplating upon the Holy Name, Form, Qualities and Pastimes of Sri Krishna, One and the Same with Him, the devotee must spend all his time, dwelling in the Blissful Realm of Vraja and rendering loving service to Sri Krishna under the guidance of his Divine Master Who is the Most Beloved Devotee of Sri Krishna rendering service with confidential love. This is the essence of all transcendental teachings.

वैकुण्ठाज्जनितो वरा मधुपुरी तत्रापि रासोत्सवाद्
वृन्दारण्यमुदारपाणिरमणात्तत्रापि गोवर्द्धनः ।
राधाकुण्डमिहापि गोकुलपतेः प्रेमामृताप्लावनात्
कुर्यादस्य विराजतो गिरितटे सेवां विवेकी न कः ॥ ९ ॥

9. What is pre-eminently the Supreme region of Loving Devotion or 'bhajan'?

Mathura is superior to Vaikuntha (the Realm of Lakshmi-Narayana) on account of its (Mathura, being the Birth-site of the Supreme Lord Sri Krishna) manifestive aspect on the mundane plane; again Vrindavana is superior to Mathura owing to the Divine Dance (Rasa Leela) enacted therein by Sri Krishna with the Gopees; Govardhana (the Hill that enkindles Divine Love) is superior to Vrindavana in consequence of the *Copula Spiritualis* of the Bountiful Hands* (Sri Krishna) with Sri Radha; and Sri Radha-Kunda (Pool of Sri Radha) is superior to Govardhana owing to the flood of ambrosial Love of the Lord of Gokul (Sri Krishna). Who the conscientious would refrain from rendering

* Every Limb of Sri Krishna is identical with Him.

confidential loving service to the Divine Couple in Radha-Kunda lying at the slope of the Hill Govardhana ?

कर्मिभ्यः परितो हरेः प्रियतया व्यक्तिं ययुर्ज्ञानिन-
स्तेभ्यो ज्ञानविमुक्तभक्तिपरमाः प्रेम्णैकनिष्ठास्ततः ।
तेभ्यस्ताः पशुपालपङ्कजदृशस्ताभ्योऽपि सा राधिका
प्रेष्ठा तद्वदियं तदीयसरसी तां नाश्रयेत् कः कृती ॥ १० ॥

10. Who stands foremost among the devotees ?

The Jnanis (salvationists) are superior to the Karmis (elevationists), the former being declared as dear to the Lord; the devotees who are free from the sphere of empiric knowledge are superior to the Jnanis, on account of their steadfast inclination to devotion to the Absolute Person Sri Krishna; those who serve Sri Krishna with unswerving loving attachment are superior to the aforesaid devotees; the milkmaids of Vraja are superior to the loving devotees mentioned above; but superior to those milkmaids of Vraja stands Sri Radhika, the most Beloved Consort of Sri Krishna to Whom Her Kunda is as Beloved as Herself. Which clever person of bhajan would desist from taking absolute shelter in Her Lotus Feet and Her Kunda ?

कृष्णस्योच्चैः प्रणयवसतिः प्रेयसिभ्योऽपि राधा
कुण्डं चास्या मुनिभिरभितस्तादृगेव व्यधायि ।
यत्प्रेष्ठैरप्यलमसुलभं किं पुनर्भक्तिभाजां
तत्प्रेमेदं सकृदपि सरः स्नातुराविष्करोति ॥ ११ ॥

11. Why is Radha-Kunda so much exalted ?

The Receptacle of intense Love for Sri Krishna is Sri Radha—the most Beloved of His Consorts. The sages also declare the super-excellence of the Radha-Kunda in respect of 'bhajan' or devotional worship. When the Divine Love of Sri Krishna Which is hardly attainable by even the most favourite of His disciples, is vouchsafed by the Self-Same Radha-Kunda to one who bathes even once in It, what to speak of the devotees of the lower grade ?

MANAH-SIKSHA

(Srila Raghunathadas Goswami Prabhu)

म नः शि क्षा

गुरौ गोष्ठे गोष्ठालयिषु सुजने भूसुरगणे
स्वमन्त्रे श्रीनाम्नि व्रजनवयुवद्वन्द्वशरणे ।
सदा दम्भं हित्वा कुरु रतिमपूर्वामतितरा-
मये स्वान्तर्भ्रातश्चटुभिरभियाचे धृतपदः ॥ १ ॥

I. O Mind! my brother! I fall down at thy feet and implore thee that thou mayest relish unprecedented and excessive Rati or Dawning of Love in the constant remembrance of the Spiritual Guide, the cow-pens, the cow-herds, the milkmaids of Vraja, the loving devotees of the Supreme Lord Sri Krishna, the gods on earth, *i.e.*, the pure Brahmins, thy own live '*Mantra*' (Transcendental Words heard from the Divine Master which releases the mind from the bondage of Maya), the Holy Names of Sri Krishna and the Divine Youthful Couple of Vraja, casting aside all thoughts of egotism of the mundane plane, at all times and under all circumstances.

न धर्मं नाधर्मं श्रुतिगणनिरुक्तं किल कुरु
व्रजे राधाकृष्णप्रचुरपरिचर्यामिह तनु ।
शचीसूनुं नन्दीश्वरपतिसुतत्वे गुरुवरं
मुकुन्दप्रेष्ठत्वे स्मर परमजस्रं ननु मनः ॥ २ ॥

II. O Mind! never care a fig for piety or impiety inculcated in the Vedas. Render eternal confidential loving service to the Lotus Feet of Sri Radha-Krishna in Vraja. Meditate constantly on the Lotus Feet of the Son of Sri Sachi—One and the Same with the Son of the lord of Nandisvara—and Those of the Divine Master Who is the Best Beloved of the Supreme Lord Sri Krishna.

यदीच्छेरावासं व्रजभुवि सरागं प्रतिजनु-
र्युवद्वन्द्वं तच्चेत् परिचरितुमारादभिलषेः ।

स्वरूपं श्रीरूपं सगणमिह तस्याग्रजमपि
स्फुटं प्रेम्णा नित्यं स्मर नम तदा त्वं शृणु मनः ॥ ३ ॥

III. O Mind! If thou cherisheth an ardent desire for an eternal Abode to render loving service to the Divine Youthful Couple in the groves of Vraja actuated by spontaneous inclination in every birth, then listen :— Contemplate and offer obeisances, every now and then, with definite expressions of Love at the Lotus Feet of Sri Svarupa, Sri Rupa with His following and His elder brother Sri Sanatana.

असद्वार्तावेश्या विसृजमतिसर्वस्वहरणीः
कथा मुक्तिव्याघ्रा न शृणु किल सर्वात्मगिलनीः ।
अपि त्यक्त्वा लक्ष्मीपतिरतिमितो व्योमनयनीं
व्रजे राधाकृष्णौ स्वरतिमणिदौ त्वं भज मनः ॥ ४ ॥

IV. O Mind! Eschew the company of the idle gossips as they are no better than harlots who steal away the most precious jewel, *viz.*, the heart's proneness to serve Sri Krishna. Do not listen to the suave utterances of the *witch Mukti* (salvation) as she is no better than a tigress ever ready to swallow outright thy eternal serving mood. Shun even the aptitude for worshipping Lakshmi-Narayana, which tends to carry thee to the Majestic Realm of Vaikuntha. Render eternal loving service to Sri Radha-Krishna in Vraja which confers Divine Love for Them on the sevitors.

असच्चेष्टाकष्टप्रदविकटपाशालिभिरिह
प्रकामं कामादिप्रकटपथपातिव्यतिकरैः ।
गले बद्ध्वा हन्येऽहमिति बकभिद्वर्त्मपगणे
कुरु त्वं फुत्कारानवति स यथा त्वां मन इतः ॥ ५ ॥

V. O Mind! the wicked deeds backed by the evil propensities of lust, anger, etc., waylay the holy pilgrims in their spiritual pilgrimage, like highway robbers, by fastening the noose of illusion round their necks and ultimately gag

them to death. To ward off this dangerous quandary, do thou shout for help in the names of the devotees of Sri Krishna, the Killer of Baka (the demon representing crookedness) to deliver thee from their terrible grips.

अरे चेतः प्रोद्यत्कपटकुटिनाटिभरखर-
क्षरन्मूत्रे स्नात्वा दहसि कथमात्मानमपि माम् ।
सदा त्वं गान्धर्वागिरिधरपदप्रेमविलसत्-
सुधाम्भोधौ स्नात्वा स्वमपि नितरां माञ्च सुखय ॥ ६ ॥

VI. O Mind! dost thou not see the ass of hypocrisy or crookedness? Why dost thou bathe in its urine and burn thyself and myself too? Bathe eternally in the nectarine Ocean of Love-Dalliance of Gandharva-Giridhara (Radha-Krishna) and make thyself and myself happy.

प्रतिष्ठाशाधृष्टा श्वपचरमणी मे हृदि नटेत्
कथं साधुः प्रेमा स्पृशति शुचिरेतन्ननु मनः ।
सदा त्वं सेवस्व प्रभुदयितसामन्तमतुलं
यथा तां निष्काश्य त्वरितमिह तं वेशयति सः ॥ ७ ॥

VII. O Mind! the aspiration of vainglory is dancing in my heart like an impudent dog-eating pariah woman. How could it be possible for my heart so long under her influence to be blessed with the Holy Love? Render, therefore, eternal loving service to the most Beloved Commander-in-Chief of the Lord (Sri Gurudeva) Who will instantly save thee from her clutch, and confer on thee the most precious gift of Love for the Divine Couple.

यथा दुष्टत्वं मे दवयति शठस्यापि कृपया
यथा मह्यं प्रेमामृतमपि ददात्युज्ज्वलमसौ ।
यथा श्रीगान्धर्वाभजनविधये प्रेरयति मां
तथा गोष्ठे काका गिरिधरमिह त्वं भज मनः ॥ ८ ॥

VIII. O Mind! in order to purify myself from crookedness and hypocrisy, the All-Merciful Sri Krishna

has manifested this ever Blissful Abode of Vrindavana, on the mundane plane. Do go and roam about the pasture land of Vrindavana in quest of the Divine Couple, weeping and singing all the while Their Eternal Qualities and Pastimes in praise. Then the All-Merciful Sri Krishna will be graciously pleased to confer on thee the most confidential principle of Sri Radha's loving service resplendent with the ambrosial Love for Sri Krishna.

मदीशानाथत्वे व्रजविपिनचन्द्रं व्रजवने-
श्वरीं मन्नाथत्वे तदतुलसखीत्वे तु ललिताम् ।
विशाखां शिक्षालीवितरणगुरुत्वे प्रियसरो-
गिरीन्द्रौ तत्प्रेक्षाललितरतिदत्वे स्मर मनः ॥ ९ ॥

IX. O Mind! contemplate on the Divine Moon of the grove of Vraja as the Lord of my Mistress Sri Radha, and Herself as the only Mistress of my soul. Meditate on the Lotus Feet of the milkmaid Lalita as Her matchless *confidante*, and those of the maid Visakha as the Expert in instructing all kinds of arts to please the Divine Pair. Cast a wistful glance at the most Beloved Radha-Kunda and the Mountain-in-Chief, *i.e.*, Govardhan as the Bestowers of Blissful Divine Love for the Holy Couple.

रतिं गौरीलीले अपि तपति सौन्दर्यकिरणैः
शचीलक्ष्मीसत्याः परिभवति सौभाग्यबलनैः ।
वशीकारैश्चन्द्रावलिमुखनवीनव्रजसतीः
क्षिपत्याराद् या तां हरिदयितराधां भज मनः ॥ १० ॥

X. O Mind! render eternal confidential loving service to Sri Radha—the most Beloved Consort of Sri Krishna—Who, by Her exquisite glow of beauty, has dimmed the lustre of Rati (Cupid's consort) and Gauri (Siva's consort); Who, by Her untold good luck, has eclipsed the fortune of Sachi (Indra's consort), Lakshmi (Narayana's Consort) and Sri Satyabhama (Krishna's Consort in Dvaraka) and Who, by Her incomparable subduing power of Love, has thrown

in the background the Love of other Consorts, such as, Chandravali—the leader of a bevy of new maids of Vraja.

Sri Radha is the Life of the Life of Sri Krishna. She is the Source of all delight to Sri Krishna. She is the Pure Self-Conscious Exhilarating Energy of Sri Krishna Who is never accessible to a devotee without Her graceful glance. Any one who worships the Lotus Feet of Sri Radha with steadfast determination attains to the Lotus Feet of Sri Krishna, the Priceless Gem of Her Heart; for, without Her Causeless Mercy, Sri Krishna can never be accessible; also because, Sri Krishna is the exclusive Property owned by Sri Radha and Her Milkmaids. Sri Krishna, being unable to liquidate His indebtedness to Their fathomless confidential loving service to Him, sold Himself to Their Lotus Feet. Hence, though Himself independent, He is entirely dependent on Them. They know nothing besides Him, and He knows nothing besides Them. Why then, it may be asked, Sri Radha with Her Milkmaids has been the Nearest and Dearest to His Heart? The answer is not far to seek. Sri Radha's Body, Mind and Senses are all Spiritual and are hundred per cent consecrated to the Confidential Loving service of Sri Krishna. Besides, Sri Radha is His *Hladini* or Delight-giving Potency, Independently, therefore, as an Enjoyer, a Spiritual Despot, He cannot disport Himself without Her company. From His *Sandhini* Potency emanates His Form, Qualities, Entourage, Pastimes and Realms. So when Sri Krishna, the Spiritual Eros of Vraja, wills to play His amorous Love-Games, the only Partner He finds to fulfil His Heart's desire is His Counter-whole Sri Radha with Her Milkmaids, than Whom none is so dearer to Sri Krishna in respect of Love in Consorthood. Hence Sri Krishna is not accessible to any one without the graceful glance of Sri Radha. Her Milkmaids are the Veritable Embodiments of Her various Sentiments of Love in Her Love-dalliance with Sri Krishna. (Thakur Bhakti Vinode, C. C. Amrita-Prabaha Bhashya. Adi. Ch. IV. Sl. 71)

समं श्रीरूपेण स्मर-विवश-राधागिरिभृतो-
र्व्रजे साक्षात् सेवालभनविधये तद्गणयुजोः ।
तदिज्याख्याध्यानश्रवणनतिपञ्चामृतमिदं
धयन्नीत्या गोवर्द्धनमनुदिनं त्वं भज मनः ॥ ११ ॥

XI. O Mind! meditate whole-heartedly, as a handmaid of Sri Rupa, on the Lotus Feet of Sri Radha-Giri-bhrit (Holder of the Hill Govardhan). Engage thyself as one of the confidantes of the Divine Couple for the veritable service of the Blessed Pair. Drink deep regularly, without fail and perfectly, the nectar arising from the fivefold devotional services to Govardhan (Who is One and the Same with Sri Krishna) which consists in hearing, chanting, meditating on, worshipping and greeting Sri Krishna and His Holy Names, One and the Same with Him.

मनःशिक्षादैकादशकवरमेतन्मधुरया
गिरा गायत्युच्चैः समधिगतसर्वार्थतति यः ।
सयूथः श्रीरूपानुग इह भवन् गोकुलवने
जनो राधाकृष्णातुलभजनरत्नं स लभते ॥

He who sings aloud with melodious voice these eleven excellent monologues considering himself as one of the followers of Sri Rupa Goswami is blessed with the most precious gem of confidential loving service to Sri Radha-Krishna in the groves of Gokula (Vrindavana) which is the Highest End of human existence.

SVANIYAMA-DVADASAKAM

by

Sri Thakur Bhaktivinode

गुरौ श्रीगौराङ्गे तदुदितसुभक्तिप्रकरणे
शचीसूनोर्लीलाविकसितसुतीर्थे निजमनौ ।
हरेर्नाम्नि प्रेष्ठे हरितिथिषु रूपानुगजने
शुकप्रोक्ते शास्त्रे प्रतिजनि ममास्तां खलु रतिः ॥ १ ॥

I. Let my loving regard remain unshaken in every birth in the following, *viz.*, (1) Sri Gurudeva, (2) Sri Gaurasundara, (3) the subjects of pure devotion as taught by Him, (4) the Holy Shrines such as Sri Navadvip, Puri, Mathura-Vrindavana, etc., sanctified by His Leela, (5) my Diksha-mantra, (6) the Holy Name of Sri Krishna, (7) His dearest and best-beloved Devotees, (8) the sacred *Tithis* such as Ekadasi-days and days of Advent and Disappearance of Vishnu and Vaishnavas, (9) Sadhus or devotees following in the wake of Sri Rupa Goswami and (10) Holy Scriptures narrated by Sri Sukadeva Goswami such as *Srimad Bhagavatam*, etc.

सदा वृन्दारण्ये मधुररसधन्ये रसमयः
परां शक्तिं राधां परमरसमूर्त्तिं रमयति ।
सचैवायं कृष्णो निजभजनमुद्रामुपदिशन्
शचीसूनुर्गौडे प्रतिजनि ममास्तां प्रभुवरः ॥ २ ॥

II. The Supreme Lord Sri Krishna, the Veritable Embodiment of all Nectarine *Rasas*, is ever giving delight to His most beloved Consort Sri Radha, His Supreme Love-adept *Hladini* or Exhilarating Internal Energy, for Her confidential loving service to Him in Vrindavana sanctified by His Love-games in *Madhura-Rasa.* Let the Son of Sachi—Who is the Self-Same Sri Krishna, descended as Such in Navadvip in Gaud - mandala in order to teach His devotees dexterity in the performance of His own *Bhajan*, *i.e.*, Love-in-Separation from Sri Krishna, be my Supreme Guide in every birth.

न वैराग्यं ग्राह्यं भवति न हि यद्भक्तिजनितं
तथा ज्ञानं भानं चिति यदि विशेषं न मनुते ।
स्पृहा मे नाष्टाङ्गे हरिभजनसौख्यं न हि यत-
स्ततो राधाकृष्णप्रचुरपरिचर्या भवतु मे ॥ ३ ॥

III. Let no such '*asceticism*' which is not begotten of Bhakti, no such '*gnosticism*' which does not admit spiritual pastimes between the Eternal Lovers and the Eternal Beloved but speaks of Them and Their Deeds as illusion, and let no such '*eightfold yogic-performance*' which is void of Eternal Bliss accruing from Hari-Bhajan—have any charm for me. Let, therefore, the eternal constant loving service to Sri Radha-Krishna in Vraja be my Sadhana (stages of devotional practice) and Sadhya (perfection in confidential loving service to the Divine Couple of Vraja).

कुटीरेऽपि क्षुद्रे व्रजभजनयोग्ये तरुतले
शचीसूनोस्तीर्थे भवतु नितरां मे निवसतिः ।
न चान्यत्र क्षेत्रे विबुधगणसेव्ये पुलकितो
वसामि प्रासादे विपुलधनराज्यान्वित इह ॥ ४ ॥

IV. Let no other place or palatial building or temple endowed with enormous wealth or princely properties in the shape of free gifts, covetable even by the sages or gods in this world, be my dwelling for my devotional practices except a small cot underneath a tree, suitable for *Vraja-Bhajan* in a holy Shrine at Navadvip, sanctified by the Lotus Feet of Sri Chaitanya Mahaprabhu.

न वर्णसक्तिर्मे न खलु ममता ह्याश्रमविधौ
न धर्मे नाधर्मे मम रतिरिहास्ते क्वचिदपि ।
परं तत्तद्धर्मे मम जड़शरीरं धृतमिद-
मतो धर्मान् सर्वान् सुभजनसहायान्नभिलषे ॥ ५ ॥

V. I have no attachment for castes or stages of life, nor have I any fondness for piety or impiety in this world; yet I have got my physical tabernacle for the performance of

some socio-religious duties enjoined by the Scriptures. But then, I am desirous to perform such devotional practices as are conducive to pure devotion.

सुदैन्यं सारल्यं सकलसहनं मानददनं
दयां स्वीकृत्य श्रीहरिचरणसेवा मम तपः ।
सदाचारोऽसौ मे प्रभुपदपरैर्यैः समुदितः
प्रभोश्चैतन्यस्याक्षयचरितपीयूषकृतिषु ॥ ६ ॥

VI. With sincere humility, simplicity, forbearance in all matters, and giving respect to others and showing kindness to all Jivas, let the service to the Lotus Feet of Sri Krishna be my religious vow. Let the sacred rules of life laid down in the Holy Books like the Eternal Nectarine *Sri Chaitanya Charitamrita* on Sri Chaitanya Mahaprabhu, written by His endearing servitors who have clung to His Lotus Feet with unflinching devotion, be my pure and daily devotional practices.

न वैकुण्ठे राज्ये न च विषयकार्ये मम रति-
र्न निर्वाणे मोक्षे मम मतिरिहास्ते क्षणमपि ।
व्रजानन्दादन्यद्धरिविलसितं पावनमपि
कथञ्चिन्मां राधान्वयविरहितं नो सुखयति ॥ ७ ॥

VII. I have no hankering for Vaikuntha, the Realm of Sri Narayana, nor any affinity for wordly affairs, nor have I any liking for identity with the Lord's Form in this world even for a single moment. Even the pastimes of Sri Krishna, however sacred they may be elsewhere, if bereft of relationship with Sri Radha, can afford me no more happiness or bliss than the confidential loving service to the Divine Couple in Vraja.

न मे पत्नी-कन्या-तनय-जननी-बन्धुनिचया
हरौ भक्ते भक्तौ न खलु यदि तेषां सुममता ।
अभक्तानामन्नग्रहणमपि दोषो विषयिनां
कथं तेषां सङ्गाद्धरिभजनसिद्धिर्भवति मे ॥ ८ ॥

VIII. I have no connection with my wife, children, mother, friends and relatives, if they have no real affinity or attachment for Sri Krishna, His devotees and devotion to Him. It is derogatory to accept food from worldly-minded persons who are prone to non-devotional aptitude. How can I then attain success in my spiritual progress?

असत्तर्कैरन्धान् जड़सुखपरान् कृष्णविमुखान्
कुनिर्वाणा सक्तान् सततमतिदूरे परिहरन् ।
अराधं गोविन्दं भजति नितरां दाम्भिकतया
तदभ्यासे किन्तु क्षणमपि न यामि व्रतमिदम् ॥ ९ ॥

IX. It is my uncompromising vow not to associate even for a single moment with those who worship Govinda bereft of Sri Radha, due to their extreme overbearingness, even if they always keep off at great length the company of those who are given to blind polemic discussions, who are addicted to sensual pleasures, who are averse to the worship of Krishna, and who are fondly attracted by the theory of Oneness with Brahman.

प्रसादान्न क्षीराशनवसनपात्रादिभिरहं
पदार्थैर्निर्वाह्यवऽवहृतिमसङ्गः कुविषये ।
वसन्नीशाक्षेत्रे युगलभजनानन्दितमना-
स्तनुं मोक्ष्येकाले युगपदपराणां पदतले ॥ १० ॥

X. Wholly indifferent to mundane affairs, subsisting only on Prasadam consisting of rice and milk, doning simple clothes and making use of necessary pots, I like to spend my life near Radha-Kunda, worshipping cheerfully the Lotus Feet of Sri Sri Radha-Krishna, ultimately leaving the body before the devotees who have consecrated their lives to the service of the Lotus Feet of the Divine Couple of Vraja.

शचीसूनो राज्ञा ग्रहणचतुरो यो व्रजवने
पराराध्यां राधां भजति नितरां कृष्णरसिकाम् ।

अहं त्वेतत्पादाम्रृतमनुदिनं नैष्ठिकमना
वहेयं वै पीत्वा शिरसि च मुदा सन्नतियुतः ॥ ११ ॥

XI. I shall joyfully drink every day, take, on my devoted head with a devout heart and perfect prostrations, the feet-wash of that devotee who is an adept in obeying the injunctions of the Son of Sachi, and whole-heartedly worships Sri Radha Who is the Supreme Object of love and regard in Vraja and Who is deeply absorbed in the amorous Love-in-separation from Sri Krishna.

हरेर्दास्यं धर्मो मम तु चिरकालं प्रकृतितो
महामायायोगादभिनिपतितः दुःखजलधौ ।
इतो यास्याम्यूर्द्धं स्वनियमसुरत्या प्रतिदिनं
सहायो मे मात्रं वितथदलनी वैष्णवकृपा ॥ १२ ॥

XII. The eternal service of Sri Krishna in *Dasya-Rasa* is my soul's natural aptitude. But due to the overwhelming influence of Maya, I have been plunged in the ocean of sorrow and grief. I shall transcend this Mayik world and dwell in the blissful Abode of Love, on the strength of my steadfast clinging to my daily devotional practices. Let the causeless Mercy of the Vaishnavas that crushes all Mayik influences, be my Eternal Friend and Supreme Guide.

कृतं केनाप्येतत् स्वभजनविधौ स्वं नियमकं
पठेत् यो विश्रब्धः प्रिययुगलरूपेऽर्पितमनाः ।
व्रजे राधाकृष्णौ भजति किल संप्राप्य निलयं
स्वमञ्जर्य्याः पश्चाद् विविधवरिवस्यां स कुरुते ॥ ६ ॥

XIII. He who reads this Svaniyama Dvadasakam written by a '*Nishkinchana*' (dispassionate) devotee of Sri Krishna with absolute reliance on the Sri Murti or Holy Image of Sri Sri Radha-Krishna, or on the Sri Murti or Holy Image of Sri Gaurasundara, the United Form Sri Sri Radha-Krishna, or with a heart fully consecrated to the

Lotus Feet of Sri Rupa Goswami, the most beloved 'Own' of Sri Sri Radha-Govinda or Sri Gaurasundara, is surely blessed with the confidential loving service of the Divine Couple of Vraja, rendering sundry services under the guidance of his Gurudeva, the Most-Beloved Confidante of Sri Radhika, in Her Love-dalliance with Sri Krishna.

DASA-MULA
OR
THE LORD'S TEACHINGS IN A NUTSHELL

By
Thakur Bhaktivinode

आम्नायः प्राह तत्वं हरिमिह परमं सर्वशक्तिं रसाब्धिं
तद्भिन्नांशांश्च जीवान् प्रकृतिकवलितान् तद्विमुक्तांश्च भावात् ।
भेदाभेदप्रकाशं सकलमपि हरेः साधनं शुद्धभक्तिं
साध्यं तत्प्रीतिमेवेत्युपदिशति जनान् गौरचन्द्रः स्वयं सः ॥

Srila Thakur Bhaktivinode, my Divine Master, the great Poineer of pure devotion and the Founder of the present Gaudiya Mission, Who was the Descended Power of the Supreme Lord Himself, making His Teachings once again acceptable to all, has summarised in a nutshell the Teachings of Sri Chaitanya Mahaprabhu in the above sloka, the English rendering of which is as follows :—

(1) The Self-revealed Vedic Truths descending from the Absolute Person through the Preceptorial Line of succession are known as 'Amnaya'. They declare that—

(2) Sri Krishna (Sri Hari) is the Supreme Principle without a Second;

(3) He is always vested with infinite potency;

(4) He is the Nectarine Ocean of all 'Rasas';

(5) The *Jiva*-souls are His marginal or intermediate discrete parts;

(6) Marginally situated, the *Jiva*-souls in their fallen state are liable to be enthralled by Prakriti or Maya, the Deluding External Potency of the Lord;

(7) Lying in between the Chit (Internal Spiritual) and Achit (External Deluding Cosmic) Potencies of the Lord, the *Jiva*-souls are freed from the shackles of the triple qualities of Maya by the loving service of the Supreme Lord Sri Krishna;

(8) All spiritual and mundane phenomena are simultaneously distinct and non-distinct manifestations of the Supreme Lord Sri Krishna. This is known as the '*Achintya-Bhedabheda-Prakas*' of the Lord. It is 'Achintya', *i.e.*, inconceivable inasmuch as the rational attributes of human beings are quite incapable of understanding or even approaching the Divine Sphere of the Lord except by His Mercy;

(9) Suddha-Bhakti, *i.e.*, unalloyed devotion, which is the eternal function of all *Jiva*-souls, is the only means of attaining Divine Love, the *summum bonum* of human existence;

(10) Krishna-Prema or Divine Love is alone the Final Desideratum of Spiritual Existence.

THE TEN BASIC PRINCIPLES

The Supreme Lord Sri Krishna Chaitanya Mahaprabhu taught these truths, also known as "*Dasamula*" (the 'Ten Basic Principles') to the people of the world.

I. The Vedas are Self-revealed Truths. They come down to us through the lips of the genuine devotees of the

Supreme Lord, *viz.*, Brahma, Narada, Vyasa and so on in the chain of unbroken preceptorial succession. They are the true criteria of all real knowledge. They establish the following nine principal doctrines as fully proved conclusions, with the help of auxiliary sources of knowledge, *viz.*, perception, inference, analogy, etc. Reasoning or logical argument, being powerless due to its limitation within the scope of time and space, has no efficacy by itself in establishing the Transcendental Truths. The Vedas are, therefore, the only positive evidence in matters spiritual. The nine fully proved conclusions are as follows:—

II. Sri Krishna is the One Universal Absolute Person worshipped by Brahma, Siva and all the gods. The Attributeless Brahman is the Effulgent Aspect of His Divine Form. The Immanent Paramatma, the Primal Cause of the universe, is the Partial Aspect of the Supreme Lord Sri Krishna Who is the Dearest Lover of Sri Radha and Whose Complexion is like that of a fresh nimbus-cloud.

III. May the Supreme Lord Sri Krishna Who is One and the Same with His Internal Self-Conscious Energy and yet independent of His Powers, be glorified. The Intermediate or Marginal *Jiva*-Potency and the External Mayik (Deluding) Potency, though co-existent, are not identical with Him. He lords it over all His Potencies. He is the Sole Proprietor of all His Potencies, spiritual and mundane. Despite the manifestations of His Potencies in the spiritual and mundane planes by His inconceivable Power, He remains ever unchanged and untransformable.

IV. May Sri Krishna, the Spiritual Eros of all Amorous Games in Vraja be triumphant, Who is ever immersed in the Ocean of 'Rasa', Who exhilarates Himself and His devotees through His 'Hladini' Energy (Energy that gives Eternal delight) Who disports Himself as the Chief Centre of all Divine Expressions of Love through His

pure Self-conscious 'Samvit' Energy (Energy of Cognition), and Who manifests His Own Form, His Spiritual Abode and all Spiritual Entities for His eternal Pastimes through His Energy of Eternal Expansion of Existence known as 'Sandhini' Energy.

V. The *Jiva*-souls are the atomic parts of the All-Pervading Over-Soul, like the sparks of a blazing fire. Like the rays of the sun, they are inseparably connected but are not identical with the Over-Soul Paramatma Who is the Lord of Maya and Jiva Potencies. The *Jiva*-soul even in his unfettered state is liable to be enthralled and infatuated by the triple qualities of His Deluding Potency Maya. This is the case with Jnanis or '*Mumukshus*' but not with His genuine devotees who are not doomed to destruction. (Bhag. XI. 2. 35 and Geeta IX. 31)

VI. Those who have forgotten their real nature through hankering after selfish enjoyment or renunciation of mundane phenomena and have turned their backs against the Supreme Lord Sri Krishna, are punished by the three-fold noose of ignorance of His Deluding Potency, are enshrouded by the double garments of gross and subtle bodies, and are hurled down to the enigmatic labyrinth of 'Karma', enjoying for a while the pleasures of heaven and suffering by turns the terrible miseries of hell.

VII. If, in course of this erratic sojourn, the conditioned soul comes in contact with a true devotee or a Vaishnava saturated with the intense Love for Sri Krishna, and finds relish to follow the devotee in the path of devotion, he is released from his Mayik imprisonment by the constant hearing and chanting of the Transcendental Qualities and Glories of the Holy Name of Sri Krishna, emanating from His Holy Lips. His heart then becomes pure and transparent, and in that transparent heart he sees reflected the real Nature of the Supreme Lord Sri Krishna

disporting with all His Entourage in the Blissful Realm of Vraja, and also that of his own pure self enjoying the blissful state of Divine Love in the company of the Absolute-realised souls. (Bhag., Sk. I, Ch. 7, 4-7)

VIII. Sri Krishna is the Supreme Lord of all His Potencies. The spiritual, the mundane and the *Jaiva*-worlds are the transformations of His Potencies—Spiritual, Mayik and Marginal respectively. The theory of illusion as propounded by the Monistic School is untenable and false, as it is opposed to the 'Srutis' or Self-revealed Truths. It is the dirty filth of Kali-Yuga, the Age of controversy, hypocrisy and self-sufficiency. The Doctrine of *Achintya-bheda-bheda* (simultaneous existence of distinction and non-distinction between Krishna, the *Jiva* and the world) is the pure theistic principle approved by the 'Srutis'. In matters purely spiritual, Divine Love ensures spiritual perfection and is ever triumphant.

IX. When a neophyte renders the ninefold spiritual services of hearing, chanting, meditating, serving the Holy Feet of the Supreme Lord Sri Krishna, worshipping, greeting, doing all that pleases Him, friendship and self-resignation to the Supreme Lord Sri Krishna in obedience to the behest of the *Sad-Guru*, he attains 'Rati' or the Dawning of Love for the Lotus Feet of Sri Krishna.

X. When a devotee attains maturity in his spiritual practices, he realises his eternal nature, which enkindles in him a desire to render confidential loving services to the Divine Young Couple in Vraja under the guidance of his Divine Master Who is also a *confidante* of the Divine Consort of Sri Krishna. The Acme of his life in this world is attained when he is blessed with the eternal loving service in the Amorous Games of the Divine Pair in the bower of Vraja—a blessing which brings upon him the nonpareil treasure of Divine Bliss endowed in the highest principle of worshipful service.

A devotee who is imbued with the natural aptitude for the eternal service of Sri Krishna must be well acquainted with the inner principles or truths of the Scriptures. He must discriminate the following underlying principles of the Sattvata Sastras (especially the *Srimada Bhagavatam*) *viz.*, "Who is Krishna?" "Who am I?" "What is Vaikuntha or Vrindavana?" "What is this phenomenal world?" "What is the nature of Maya?" "How to get rid of her?" "What is the relationship that exits between Krishna and all these manifestations?" He must discard by all means the theory of illusion which is rank atheism, all acts of piety and impiety and all sorts of sacrilege against Vishnu and Vaishnavas. Such conduct will, no doubt, enable him to drink the Nectarine Bliss of Divine Love as the result of his chanting the Holy Name of Sri Krishna in the company of His genuine devotees.

By taking recourse to the elixir of these Ten Basic Principles, *a Jiva* can shake off his malady of 'Avidya' or ignorance of the Principles mentioned above, and regain the eternal function of loving service of his unalloyed self to the Divine Couple in the Blissful Realm of Vraja under the benign guidance of his Spiritual Preceptor.

SRI SRI GURVASHTAKAM

OR

OCTET IN PRAISE OF THE DIVINE MASTER

(Srila Visvanatha Chakravarti)

श्री श्री गु र्वै ष्ट क म्

His Causeless Grace to fallen souls

संसारदावानललीढलोकत्राणाय कारुण्यघनाघनत्वम् ।
प्राप्तस्य कल्याणगुणार्णवस्य वन्दे गुरोः श्रीचरणारविन्दम् ॥ १ ॥

1. I offer my humble obeisances to the beautiful Lotus Feet of my Divine Master, the Ocean of Bliss, appearing

like a thick cloud of condensed mercy, pouring the shower of Divine Blessings for the deliverance of the fallen souls scorched by the wild fire of abject worldliness.

His Loving Devotion to
Sri Chaitanya Mahaprabhu

महाप्रभोः कीर्तननृत्यगीतवादित्रमाद्यन्मनसो रसेन ।
रोमाञ्चकम्पाश्रुतरङ्गभाजो वन्दे गुरोः श्रीचरणारविन्दम् ॥ २ ॥

2. I offer my humble obeisances to the beautiful Lotus Feet of my Divine Master Whose Holy Form has frequent horripilation, shivering and overflowing waves of profuse tears of joy, and whose mind is ever saturated with the loving gracefulness due to the performances of chanting, dancing and singing in accompaniment to the music inaugurated by the Supreme Lord Sri Krishna Chaitanya.

His Confidential Service to the
Holy Image employing His Disciples in the Same Service

श्रीविग्रहाराधननित्यनानाशृङ्गारतन्मन्दिरमार्जनादौ ।
युक्तस्य भक्तांश्च नियुञ्जतोऽपि वन्दे गुरोः श्रीचरणारविन्दम् ॥ ३ ॥

3. I offer my humble obeisances to the beautiful Lotus Feet of my Divine Master Who is ever engaged in the eternal manifold services, *viz.*, dressing and decorating His Divine Image and cleansing the Temples besides inducing the devotees of the Lord to be similarly engaged.

He honours Mahaprasadam
in the Society of Pure Devotees

चतुर्विधश्रीभगवत्प्रसादस्वाद्वन्नतृप्तान् हरिभक्तसङ्घान् ।
कृत्वैव तृप्तिं भजतः सदैव वन्दे गुरोः श्रीचरणारविन्दम् ॥ ४ ॥

4. I offer my humble obeisances to the beautiful Lotus Feet of my Divine Master Who always finds His satisfaction in feeding the society of pure devotees of

the Supreme Lord with fourfold Prasadam (*i.e.*, offerings made to the Holy Image) to their hearts' content.

He tastes eternally the Sweetness of
Transcendental Pastimes of Divine Couple of Vraja

श्रीराधिकामाधवयोरपारमाधुर्यलीलागुणरूपनाम्नाम् ।
प्रतिक्षणस्वादनलोलुपस्य वन्दे गुरोः श्रीचरणारविन्दम् ॥ ५ ॥

5. I offer my humble obeisances to the beautiful Lotus Feet of my Divine Master Who is every moment eager to taste the sweetness of the Infinite Transcendental Pastimes, Attributes, Beauteous Forms and the Holy Names of Sri Radha-Madhava.

He is the most Beloved of the Divine Couple,
being an Adept in all Their Confidential Services

निकुञ्जयूनो रतिकेलिसिद्ध्यै या यालिभिर्युक्तिरपेक्षणीया ।
तत्रातिदाक्ष्यादतिवल्लभस्य वन्दे गुरोः श्रीचरणारविन्दम् ॥ ६ ॥

6. I offer my humble obeisances to the beautiful Lotus Feet of my Divine Master Who is the most Beloved of the Divine Couple owing to His alertness in all confidential loving services planned by the sisterhood of the attending maids of Vrindavana for the fulfilment of the Amorous Games of the Youthful Pair in the groves of Vraja.

He is the Direct Delegated Internal Potency of the
Supreme Lord, and is One and the Same with Him as Acharya

साक्षाद्धरित्वेन समस्तशास्त्रैरुक्तस्तथा भाव्यत एव सद्भिः ।
किन्तु प्रभोर्यः प्रिय एव तस्य वन्दे गुरोः श्रीचरणारविन्दम् ॥ ७ ॥

7. I make my humble obeisances to the beautiful Lotus Feet of my Divine Master Who is recognised as the Lord Hari by all the devotees and is spoken of as Such by all the Holy Scriptures, and Who is yet verily the most Beloved Devotee of the Supreme Lord.

His Grace alone enables
one to attain Krishna and Krishna-Prema

यस्य प्रसादाद्भगवत्प्रसादो यस्याप्रसादान्नगतिः कुतोऽपि ।
ध्यायं स्तुवंस्तस्य यशस्त्रिसन्ध्यं वन्दे गुरोः श्रीचरणारविन्दम् ॥ ८ ॥

8. I make my humble obeisances to the beautiful Lotus Feet of my Divine Master Whose Grace alone enables one to receive Divine Blessings and bereft of Whose Grace there is no help anywhere, and I serve Him by hymns and meditations on His Glories, morning, noon and evening.

श्रीमद् गुरोरष्टकमेतदुच्चैर्ब्राह्मे मुहूर्ते पठति प्रयत्नात् ।
यस्तेन वृन्दावननाथसाक्षात्सेवैव लभ्या जनुषोऽन्त एव ॥

The person who reads aloud with all humility and simplicity this '*octet*' in praise of the beautiful Lotus Feet of the Divine Master at the early hours of dawn, surely attains the confidential loving service of the Lord after leaving this mortal coil.

N.B.—No one can be the *Sad-Guru* without these fundamental qualities. A Sadhu and a *Sad-Guru* are identical terms. A Sadhu cannot be a *Sad-Guru* without being a true Vaishnava possessing the above transcendental qualities.

THE CHARACTERISTIC TRAITS OF TRUE GAUDIYA VAISNAVAS

1. They are not advocates of idolatry either in gross or subtle form.

2. They are not iconoclasts. They do not deny the Transcendental Form of the Absolute nor the feasibility of the worship of the Archa (Holy Descended Forms of Sri Krishna).

3. They are not apotheotic. They have full faith in the Avatara or Descent of the Absolute on the mundane

plane, and not of the ascension of the mundane to the Spiritual plane.

4. They are not anthropomorphic. But they find this world to be the perverted reflection of the Absolute Realm.

5. They do not claim any lordship for themselves, but only pray for the service of the Supreme Lord Sri Krishna.

6. They are true preceptors by seeking to serve all the servants of the Absolute.

7. They are *bona fide* in every serving attitude towards Vishnu and Vaishnavas. They are transcendental realists and not deluded idealists or psilanthropists.

8. They have no ambition to merge in the Zero of Impersonalism, the coveted goal of pseudo rationalism or non-differentiated Monism.

9. They are not fruit-seekers or recipients of any remuneration for the aggrandizement or amelioration of their bodies and minds.

10. They are not addicted to the lusts of flesh. They do not quarrel with their position but strive to make the right use of the same.

11. They do not detest even their enemies. They find that none can harm their real selves but every devotee mercifully exposes their foreign incorporations for their real good.

12. They know themselves to be the most insignificant. Every entity in his or its proper position is an object of their service and reverence in relation to Godhead.

13. They possess the greatest patience. They desire to avail every help for serving the Absolute.

14. They have got all the real virtues, as they serve only the Full Personality of the Absolute.

15. They cannot commit any offence. They have real natural love for all entities, and malice against none.

16. They have no aptitude for immorality. They know that malice cannot harm the soul of any entity against whom it may be directed.

17. They do not crave for any ambitious position in this world. They desire all honour to be offered to the Absolute and wish to serve as humble agents for the same.

18. They are truly loving to all human causes aiming at God's satisfaction. They cherish the proper use of every mundane relationship and are not overpowered by mundane affinities.

19. They are never apathetic to *bona fide* servitors of the Personality of Godhead.

20. They are not greedy. They do not desire to encroach on other properties for their gratification.

21. They are not sensuous. They seek the pleasure of the Absolute as His unconditional sub-servients.

22. They do not run after will-o'-the-wisp. They carefully distinguish between '*preyah*' (transitory pleasure) and '*sreyah*' (eternal good) and follow the latter in every sphere of life.

23. They are not mental speculationists. They are not merely critical and abnegating, but seek to be positively enlightened.

24. They do not apprehend any injury to the Absolute, when Transcendental Relativity is observed in His Manifestive Specification. Transcendental Relativity is the the Eternal Manifestive Phase of the Absolute.

25. They are not psilanthropists nor empiricists. They don't prefer to be wise in this world in consequence

of their experience of the same. They follow the path of Revelation.

26. They do not follow animism. The manifestation of life in this world is a distorted reflection of the life eternal.

27. They do not subscribe to the theory of self-annihilation. The Integer possesses three distinct Potencies, *viz.*, Chit, Achit and Jiva. The individual infinitesimality is of the essence of the Intermediate Potency of the Integer.

28. They do not submit to undergoing any other penance than the positive method of invoking the Holy Name or the Transcendental Sound, One and the Same with the Absolute.

29. They do not hanker after the different forms of salvation. Salvationist's thought involves depreciation of the proper function of the present position.

30. They do not indulge in any act involving moral degradation. This does not mean that they are automatons, but on the contrary they are fully rational and fully free.

31. They are always prepared to audience Transcendental Sound. This is both the Means as well as the Goal.

32. They abandon Yoga process altogether. No such artificial mundane process can lead us to Transcendence.

33. They are neither pessimists nor optimists. These complementary mentalities are the outcome of the abuse of one's freedom of initiative.

34. They equally respect Sattvata *Pancharatrika* and *Bhagavata* systems. These are not identical but not incompatible.

35. They have no linguistic prejudices. They never favour reliance on mundane vocabulary.

36. They have no apathy for meditative performances. But this advanced process should not be attempted by neophytes who are quite ignorant of Transcendence.

37. They do not indulge in the artificial process of meditation which involves mental conception of phenomena. This is a mundane performance although it possesses an external resemblance to the spiritual process bearing the same name.

38. They do not calumniate others and are not rude. Everybody is offered the honour that is his due, if he is deemed as the unalloyed servitor of the Absolute.

39. They do not show jealousy to anybody. They rely fully on the power and aptitude of every entity for helping them to serve the Absolute better than what is otherwise possible.

40. They are no seekers of mundane virtue or piety which has reference only to the present unwholesome position.

41. They are not busy for worldly holiness. It is a negative commodity and a deception.

42. They do not meddle or quarrel with anybody and are not impolite. They prefer, as a matter of grace, to be employed in the service of the Absolute.

43. They always invoke '*vidvat rudhi*' (esoteric) and avoid all '*ajna rudhi*' (exoteric) impressions. They do not admit the help of ordinary grammar and lexicon as sufficient for verbal communications regarding the Absolute in any language.

44. They do not make friends with Godless men. This would make them aiders and abetters. But they offer their services to the proper Self or Soul of every entity.

45. They always abide by scriptural dictations. They have no ambition of serving the Absolute in opposition

to the Scriptures. Such ambition is due to unnecessary misunderstandings and anti-devotional temperament.

46. They are ever respecting all to the extent and in the way that is free from malice.

47. They are not pedantic. They follow the unconditional submissive method for serving the Absolute by His Causeless Grace.

48. They do not identify Godhead with Phenomenal *Nature* (*Maya*). *Nature* has a subordinate reference to Godhead as His condemned - Potency eclipsing and repelling the Jivas.

49. They are not pantheists nor idealists. This is the necessary corollary from the error of identifying Godhead with Nature.

50. They are rational to perfection. They admit no adulteration, as this has no lien in the Transcendence.

51. They do not confuse the body and mind with the soul. These specifications are real and distinct manifestations of the respective Potencies.

52. They do not confuse earthly amour with Transcendental Love. The former is the perverted reflection of the Latter.

53. They do not abuse their free will by cultivating improper affinity with the eclipsed phase of the entity.

54. They do not entertain (*a*) polytheism, (*b*) henotheism or (*c*) kathenotheism.* These are unsatisfactory and untenable mental concoctions because (*a*) polytheism does not admit Absolute Integer, (*b*) henotheism does not admit specific Transcendental Entity and (*c*) kathenotheism

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* Compromising attitude between Chit and Achit potencies and their products.

does not distinguish between the mundane and the Transcendental by the relation of incompatibility.

55. They do not subscribe to the illusory theory and the methods of Mayavadis. They admit the existence of this world as the perverted reflection of the Absolute Realm.

56. They do not undergo any privation like the fruit-seekers. They make the constructive use of all entities. *Srimad Bhagavatam* has described them as endowed with all good attributes that can be conjectured. The Bhakti Philosophy follows the system of Nacheinander †, as the Nabeinander ‡ system is opposed to tracing Monotheism of undeviated knowledge.

57. They regard Vyasadeva or the Preceptor as the Divine Transparent Agent of the Absolute Personality through Whom the Srutis manifest themselves to submissive souls. In the order of preceptor and disciple, Vyasadeva appears before His disciples as the Mahanta-Guru. Hence Sri Vyasa-Puja is otherwise known as Sri Guru-Puja.

58. They accept *Srimad Bhagavatam* as the only undisputed Scriptural Authority and serving the Supreme Lord as His consort *as the highest form of worship.*

59. They regard Sri Krishna Chaitanya as the Supreme Lord Himself, and His Creed superior to all other creeds of the world because of Its Transcendental Nature.

60. They admit Krishna-Prema as the *summum bonum* of human existence.

61. They accept Nama-Samkeertana in preference to all other methods of 'bhajan' or devotional worship.

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† Nacheinander means the theory of cause and effect.

‡ Nabeinander is the theory originating side by side of. God and Satan.

62. They consider themselves as the spiritual atomic dusts of the Lotus Feet of the Servitors of the Servitors of the Supreme Lord Sri Krishna.

63. They have the clear conception of Brahman, Paramatma, and Bhagavan Who is Sri Krishna, the Lord of all Lords, and they worship the Last with all loving confidence as the Lord of all Beauty, Truth, Harmony and Love.

64. They do not confound the *Nama*, *Dhama* and *Kama* of the Supreme Lord Sri Krishna with the sound, site and service of the phenomenal world, the latter being the perverted reflections of the Former.

"He reasons ill who tells that Vaishnavas die,
For still they live in Sound;
The Vaishnavas die to live and living try
To spread the Holy Name around."

—'Saragrahi Vaishnava'

by

Srila Thakur Bhaktivinode.

APPENDIX—III

BHAGAVAT - DHARMA

THE RISHIS' SIX QUESTIONS

The questions asked by the Rishis headed by Saunaka to Sri Suta Goswami and the latter's answers to them are as follows :—

Q :— (*i*) What is pre-eminently Blissful for mankind ?

Ans :— (*i*) "Causeless and unimpeded loving devotion to the Supreme Lord Sri Krishna Who does not expose Himself to the limited human sense-experience. This loving devotion enabling the soul to attain Divine Love is the Supreme Religion of Eternal Bliss for all mankind". (Sk.I.2.6)

(*ii*) "Transcendental Knowledge and Indifference to mundane sensual pleasures, erelong, accrue from unalloyed devotion to the Supreme Lord Sri Vasudeva". (Sk.I.2.7)

(*iii*) "That religion, however well-observed, that does not beget devotional Love for the Blissful Narratives of the Supreme Lord Vasudeva, ends in fruitless toil". (Sk.I.2.8)

(*iv*) "The Final Goal of the Supreme Religion is not the acquisition of wealth, nor sensuous enjoyment which is the final goal of wealth. Neither wealth nor the satisfaction of lust is the 'Aikantik Dharma' (unswerving religion) of the true devotees of the Supreme Lord Sri Vasudeva." (Sk.I.2.9)

(*v*) "Gratification of the lust of the senses is not the end of human life which consists in living upon the bare necessities with a sincere hankering after the Inner Truths or Supreme Principles, the highest end of human life, not attainable by fruitive actions". (Sk.I.2.10)

(*vi*) "The Knowers of the Supreme Principles call that 'Principle-without-a-Second' as the Supreme Reality

represented by Brahman (Attributeless Abstract) as the First Manifestation, Paramatma (the Indwelling Monitor) as the Second Manifestation, and Bhagavan (the Supreme Lord Himself) as the Third or Final Manifestation." (Sk. I. 2. 11)

(*vii*) "Means of attaining that Reality-without-a-Second :—"Those who chant the Holy Names of Sri Krishna having full faith in the Transcendental Realities, realise in their unalloyed existence the Self-Conscious Absolute Reality (the Supreme Lord Sri Krishna) by virtue of their sincere and submissive listening to the Blissful Narratives of the Glorious Qualities and Deeds of the Supreme Lord Sri Krishna from the Holy Lips of bonafide Preceptors, and thus acquire a true conception of the Godhead and a corresponding abstention from worldly enjoyment". (Sk. I. 2. 12)

(*viii*) "Hence, O sages, the light and leader of the twice born! the Acme of well-organised socio-religious customs and usages, enjoined in the Scriptures according to classes and stages of life in society, is the worship which propitiates the Supreme Lord Sri Krishna". (Sk. I. 2. 13)

II. *Q*:—What is the quintessence of *Atma-Prasad* (self-approbation) ?

Ans:—(*i*) "Hence the Lord of the Sattvatas (devotees of pure Sattvik nature) should always be heard, chanted, meditated upon and worshipped with single-minded devotion freed from all desires of elevation and salvation". (Sk. I. 2. 14)

(*ii*) "The wise cut the 'gordian knot' of all the bonds resulting from selfish deeds by the sword of *constant contemplation* on the Glorious Narratives of the Qualities and deeds of the Supreme Lord Sri Krishna. Who then does not have a relish for such a Narrative?" (Sk. I. 2. 15)

(*iii*) "O Sages! steadfast attachment for the Narratives of the Deeds and Qualities of the Supreme Lord Sri Krishna

originates—from devotional service to the Supreme Lord and His devotees, and gyrating the Holy Shrines of Sri Vishnu—in the minds of those who are faithful and loyal to the Preceptors and Scriptures and are willing to hear Transcendental Topics from them". (Sk. I. 2. 16)

(*iv*) "Sri Krishna, the Eternal Loving Friend of the Sadhus and the Bestower of Eternal Bliss upon His listeners and chanters, eradicates, as the Indwelling Monitor, all the sinful desires from the minds of those who are willing to hear and chant His Transcendental Narratives". (Sk. I. 2. 17)

(*v*) "Constant service to the Vaishnavas as well as listening to the Narratives of the Supreme Lord Sri Krishna, destroys almost all the evils of the mind, and begets an unflinching attachment for Sri Krishna, the Fountainhead of all Glories". (Sk. I. 2. 18)

(*vi*) "Those sentiments of lust, anger, avarice, etc., that are the outcome of the double qualities of Rajah and Tamah, disappear at the approach of the unswerving steadfast attachment for Sri Krishna. Then the mind is not disturbed by the obstacles of devotion, but remains calm and satisfied with the Blissful attitude of pure existence". (Sk. I. 2. 19)

(*vii*) "When such a Blissful stage is attained by a devotee for taking recourse to unalloyed devotional service to the Supreme Lord Sri Krishna, he is entirely free from all sorts of mundane relativities and is entitled to have a direct perception of the Transcendental Form of the Supreme Lord Sri Krishna". (Sk. I. 2. 20)

(*viii*) "When there is such realisation of the All-Pervading Supreme Lord Sri Krishna in the unalloyed existence of a devotee, all mental ties or mundane affinities and all doubts are removed and dispelled, and the unreaped fruit of all selfish actions wanes off from the mental plane of the devotee." (Sk. I. 2. 21)

(*ix*) "Hence, the saints render Eternal devotional service with great delight to the Supreme Lord Sri Krishna, which purges the mind of all its evils and brings self-approbation in its train". (Sk. I. 2. 22)

III. *Q*:—What is the characteristic feature of Sri Vasudeva?

Ans:—(*i*) "Sattva (illumination), Rajah (activity) and Tamah (darkness or ignorance) are the triple qualities of Maya, the material cause of the universe. The Supreme Lord Vasudeva assumes the designations of the Trinity, *viz.*, Vishnu, Brahma and Siva, the Presiding Deities of the above triple qualities respectively, for sustenance, creation and destruction of the world. Among the Trinity, the presiding Deity of Sattva-guna, *viz.*, Sri Vishnu is no doubt the Fountainhead of all Eternal well-being". (Sk. I. 2. 23)

(*ii*) "Smoke which is a dim manifestation of fire is superior to lifeless log of wood. Fire which is emblematic of the Three Vedas manifesting the nature of phenomena is superior to smoke; similarly, Rajah-guna is superior to Tamah-guna, being the dim manifestation of Sattva-guna which is again superior to Rajah-guna, because it is Sattva-guna which is the direct attribute helping to the realisation of Brahman." (Sk. I. 2. 24)

(*iii*) "For this reason, the sages of yore used to worship the Supreme Lord Sri Vasudeva Who is beyond all human conception and is the Repository of unalloyed existence. So the activities of those who follow in the wake of those sages cannot but culminate in Eternal Good". (Sk.I.2.25)

(*iv*) "Hence, those who are aspirant after salvation, worship the Descents of Sri Vishnu, keeping their senses under control, and forsaking the dreadful presiding deities

of the elements without cherishing any malice against them." (Sk. I. 2. 26)

(*v*) "Led by the double qualities of Rajah and Tamah, the people of similar temperament with the presiding deities of the elements, worship those minor gods for the sake of fruition of their desires, for prosperity, wealth and offspring". (Sk. I. 2. 27)

(*vi*) "The ritualistic ceremonies enjoined in the Vedas culminate in the worship of the Supreme Lord Vasudeva; the sacrifices are meant for His pleasure; the Yoga system aims at union with Him; all duties are performed for His satisfaction. In this way, all knowledge, sacrifices, austerities, piety, charitable deeds, etc., have their final goal in the Supreme Lord Sri Vasudeva". (Sk. I. 2. 28-29)

IV. *Q*:—What are the characteristic features of the various Descents of Sri Vasudeva?

Ans:—(*i*) "The Supreme Lord Sri Vasudeva, Himself being Nirguna (transcending 'mayik' qualities) created at the beginning, as the First Purushavatara Karanodakasayee Vishnu and Prakriti-Antaryami, this universe through the agency of His Cosmic Mayik Potency—the Receptacle of the triple qualities and Material Cause of this universe", the Efficient Cause being Karanodakasayee Vishnu. (Sk. I. 2. 30)

(*ii*) "Afterwards, when the five elements and their properties, the 'ahamkaras', mind, senses and their presiding deities came into being out of those qualities of Maya, the First Purushavatara Karanodakasayee manifested Himself as Garbhodakasayee Vishnu, as the Second Purushavatara Who is the Paramatma Antaryami of the created worlds known as Brahmandas. Though pervading the universe, He, being purely Spiritual, is Independent of Mayikqualities". (Sk.I.2.31)

(*iii*) "Just as fire assumes different colours according to the different properties of the fuels, so the Supreme Lord

Karanodakasayee Vishnu manifests Himself as Kshirodakasayee Vishnu, the Third Purushavatara, the Antaryami-Paramatma of all Jiva-souls in various forms emanated from Him as infinitesimal spiritual atoms, like the rays of the sun". (Sk. I. 2. 32)

(*iv*) "The Supreme Lord Sri Vasudeva dwells as the Indwelling Monitor enjoying, through His subtle fourfold aspects, *viz.*, Mind, Intelligence, Chitta or self-balanced attention, and Ego, the properties of the five elements born of the triple qualities of Maya". (Sk. I. 2. 33)

(*v*) "But the Supreme Lord Sri Vasudeva of Pure Sattva is the Lord of the Universe, manifesting Himself in various forms such as gods, human beings, animals, reptiles, etc., maintaining the worlds by His Sattva-guna, creating them by His Rajah-guna and destroying them by His Tamah-guna". (Sk. I. 2. 34).

V. *Q*:—(*a*) Who are the Divine Descents of the Supreme Lord Sri Vasudeva (Sri Krishna) and what are their Deeds? (*b*) What are the Divine Deeds of the Supreme Lord Sri Krishna Himself?

Ans:—(*i*) "The Supreme Lord Vasudeva, with a view to creating the universe, first of all assumed as Virata-Purusha (Karanodakasayee Vishnu, the First Purushavatara), in Whom exist as parts the twentyfour principles, *viz.*, eleven senses and five great elements plus Prakriti, Mahattattva (Chitta), Ahamkaras and five properties of five elements." (Sk. I. 3. 1).

(*ii*) "In the Padma-Kalpa when Garbhodakasayee Vishnu reclined on the Ocean of Womb during universal cataclysm, up sprang a Lotus from His Navel-Lake, and from that Lotus, Brahma, the lord of the creation of the worlds, derived his origin." (Sk. I. 3. 2)

(*iii*) "Though He is the Indweller of the Brahmanda (fourteen worlds) He is of pure Sattvik Form bereft of Rajah and Tamah qualities. He is known as Hiranyagarbha, the Self-Luminous Manifestation of the Supreme Lord Vasudeva". (Sk. I. 3. 3)

(*iv*) "He is otherwise known as Garbhodakasayee Vishnu possessing thousand Hands, thousand Feet, thousand Heads, thousand Ears and thousand Noses, adorned with a diadem, Makara-shaped ear-rings and is yellow robed. He is Unchangeable and Eternal, and is the Seed or Source of all the Divine Descents such as Sri Rama, Sri Nrisimha, Sri Vamana and so forth; the gods, mankind, birds, beasts are the creations of His Parts, and Parts of Parts. The Six kinds of Avataras, *viz*, (the three) Purushavataras, (the three) Gunavataras, (the twentyfour) Leela-Avataras, (the fourteen) Manvantar-Avataras, (the four) Yuga-Avataras and (the eight) Saktyaves-Avataras are the sixfold Descents of the Supreme Lord Sri Vasudeva." (Sk. I. 3. 4-5).

(*v*) "The following are His Avataras or Descents :— (1) Kaumara otherwise known as Chatuhsana, *viz.*, (*a*) Sri Sanaka, (*b*) Sri Sanatana, (*c*) Sri Sananda and (*d*) Sri Sanatkumara, who were Brahmacharis all through their lives, and were Mahabhagavatas" (Sk. I. 3. 6). (2) the Divine Boar was His second Avatara Who rescued the Earth from Rasatala (the lowest nether world) in order to create the universe (Sk. I. 3. 7). (3) Devarshi Narada was His third Descent, Who spread the 'Sattvata' (Vaishnava) Tantra which deals with the men's liberation from the bondage of Maya (Sk. I. 3. 8). (4) The Lord's fourth Descent was Nara-Narayana, born of Dharma and his wife Murti, for self-delight performed severe austerities (Sk. I. 3. 9). (5) Sri Kapila Deva was the Lord's fifth Descent, the Lord of all Siddha Mahatmas, and taught the Sankhya Philosophy that was lost by the course of Time to a Brahmin named 'Asuri'

(Sk.I.3.10). (6) Sri Dattatreya was His sixth Descent born as a son to Anasua, wife of Atri Muni as prayed by her, and taught the knowledge of 'Self' to Alarka and Prahlada (Sk.I.3.11). (7) The Lord's seventh Descent Yajna was born of Ruchi and Akuti, and preserved Svayambhuba Manvantara as Indra with the help of other gods as His sons (Sk.I.3.12). (8) The Lord's eighth Descent Rishabha Deva, born of Nabhi and Meru-Devi, showed to the Pandits (scholars) the Paramahamsa-peetha adored by all the Asramas (Sk.I.3.13). (9) The Lord's ninth Descent was the All-charming Prithu Maharaj Who, as desired by the Rishis, milked or extorted many gems and numerous plants, herbs and roots from the Mother Earth, as the Sovereign of the world (Sk.I.3.14). (10) In the Chakshusha-Manvantara when Mother Earth was about to be sunk, the Supreme Lord's tenth Descent, the Divine Fish, saved Vaivasvata Manu on the Ark named Mahi (Sk.I.3.15). (11) In days of yore when the gods and the demons were jointly churning the ocean, the Supreme Lord's eleventh Descent, the Divine Turtle, upheld the Mandara hill on His Back (Sk.I.3.16). (12) The Supreme Lord's twelfth Descent, Dhanvantari, rose up with a pot of nectar during churning of the ocean (Sk.I.3.17). (13) The Supreme Lord's thirteenth Descent assumed the enchanting Form of Mohini and distributed the said nectar to the gods and got them drunk, depriving the Asuras of it, by Her bewitching Beauty (Sk.I.3.17). (14) Sri Nrisimha Deva was the Lord's fourteenth Descent Who tore asunder with His Nails the demon Hiranyakasipu puffed up with overbearing prowess, on His Thigh like an eraka-leaf (Sk.I.3.18). (15) The Lord's fifteenth Descent, Vamana Deva, deprived Bali Maharaj of his possession of the three worlds by means of His Three Strides on pretence of asking a piece of land as would cover His three Steps (Sk.I.3.19). (16) The Lord's sixteenth Descent, Parsurama, extirpated twentyone times, the Kshatriya princes (Brahmin-haters) all

over the country out of tremendous wrath with His Axe (Sk. I. 3. 20). (17) Sri Vyasadeva, born of Parasara and Satyavati, was the Lord's seventeenth Descent Who expanded the tree of the Vedas into various branches, on finding the intelligence and the rententive faculties of the people sadly deteriorated (Sk. I. 3. 21). (18) Sri Ramachandra, the Son of Dasaratha and Kausalya Devi, was the eighteenth Descent of the Supreme Lord Who bridged the gulf of Ramesvar and killed the ten-headed Ravana, the demon king of Lanka (Sk. I. 3. 22). (19) and (20) The Supreme Lord in His nineteenth and twentieth Descents appeared as Sri Balarama and Sri Krishna in order to destroy the burden of Mother Earth in the shape of killing the princes who were averse to the worship of Sri Vishnu (Sk. I. 3. 23). (21) In the beginning of Kali-Yuga, the Lord descended as Buddha, His twentyfirst Descent, born as the Son of Anjana in Gaya, in order to delude the Asuras who were of anti-devotional temperament (Sk. I. 3. 24). (22) The Lord's twentysecond Descent will be Kalki at the end of Kali-Yuga to be born of a Brahmin named Vishnuyasa, and will kill all the Yavana-princes of the country who will be robbers, so to speak, of the people's life, wealth, property, etc. (Sk. I. 3. 25). (23) O Sages! innumerable are the Descents of the Supreme Lord Vasudeva, the Fountainhead of pure Sattva-guna. Just as various rivulets or channels branch off from a reservior of water in different directions, so the Supreme Lord Sri Vasudeva is the Fountainhead or Source of all His Descents. Brahma, the creator of the world, the gods, the Rishis, the Manus and the human beings are all parts, and parts of parts of the Supreme Lord Vasudeva (Sk. I. 3. 26-27). The Descents of the Supreme Lord mentioned above are Parts of Maha-vishnu, Sri Garbhodakasayee, Who is also an Integral Part of the Supreme Lord Vasudeva. But Sri Krishna Who was reckoned as the Twentieth in the list of Avataras or Descents is the Supreme Godhead Himself. He is Second to none. He is the Entire Whole and every

other Descent is His Part and some of the Descents are His Parts of Parts. The Avataras descend Themselves, in one Yuga or other, in order to protect the people from the tyrannical oppressions of the demons, the avowed enemies of Indra. (Sk. I. 3. 28)

VI *Q* :—In Whom did Dharma seek shelter when Sri Krishna repaired to His Own Realm?

Ans :—"Sri Krishna, having gone up to His Own Realm, this Sun of Puranas (*Srimad Bhagavatam identical with Sri Krishna Himself*) has risen now in this Kali-Yuga in the eastern horizon of India along with the socio-religious duties, Transcendental Knowledge, etc. for the people who are blinded by ignorance." (Sk. I. 3. 43)

ORIGIN OF SRIMAD BHAGAVATAM

109. "In his exclusive purified state of mind realized through pure devotion, Sri Vyasadeva saw the Absolute Person Sri Krishna and His disports with His Hladini potency in the Blissful Realm of Vraja, by the grace of His Internal Exhilarating Energy (Yoga-Maya). He also witnessed His external perverted Potency known as Maha-Maya cast at His back in condemned state and exercising her deluding influence upon the Jivas who, though superior to her in essence, being the atomic parts of the Internal Chit Potency of the Supreme Lord Sri Krishna, consider themselves identical with the triple qualities of Maya, according as they (qualities) operate upon them. Thus Maya, holding sway over the Jivas by the eclipsing and repelling forces, makes them (Jivas) forget their real nature and compels them to lord it over the phenomenal world with an enjoying mood. This egotism is the root cause of their suffering from the triple afflictions. Sri Vyasadeva also observed that steadfast and unflinching devotion to the Lotus Feet of the Absolute Person Sri Krishna is the only positive means to get rid of those triple afflictions. He

then composed this 'Sattvata-Samhita' (*Srimad Bhagavatam, the only Book of authenticity to the Vaishnavas for Spiritual culture and enlightenment*) for the eternal benefit of the ignorant people of the world at large. This Holy Book deals with the Names, Forms, Attributes, Companions and Pastimes of Sri Krishna. Whosoever listens to Them is endowed with an *unadulterated devotional Love* for Him, which dissipates all notions of grief, infatuation and fear." (Sk. I. 7. 4-9)

SUPEREXCELLENCE OF SRIMAD BHAGAVATAM

110. (*i*) Sri Krishna having gone up to His own Realm with 'dharma' and 'jnana', this Sun of Srimad Bhagavatam has risen now in Kali-yuga for the redemption of the people who are blinded by ignorance. (Sk. I. 3. 45)

(*ii*) Of what avail are other Scriptures than this Srimad Bhagavatam composed by the great Sage Narayana, in Which is depicted the Universal Religion of Divine Love free from the slightest tinge of the fourfold deceptive pursuits of human life, Which is preached and promulgated by the Absolute-realised souls devoid of malice and prejudice, Which destroys all the triple afflictions, Which contains a true conception of the All-Blissful Supreme Reality and Which when listened to makes the Supreme Lord Sri Krishna captive forthwith and forever in the pure hearts of the fortunate listeners. (Bhag. Sk. I. 1. 2)

(*iii*) The Vedas are the Wish-yielding Trees. The Brahma-Sutras are the Flowers, and Srimad Bhagavatam is the Fruit bereft of rind and stone, brought down from Vaikuntha and sung by Sri Sukadeva Goswami. It is full of Rasa or Nectar. The Spiritual Pastimes and Qualities of Sri Krishna are the molten Rasa or Nectar of this Fruit. The wise adept in Rasa and the contemplative (Rasika and Bhavuka) drink deep this Nectarine Rasa till they are absorbed in the Ocean of Eternal Bliss. (Sk. I. 1. 3)

(*iv*) This Srimad Bhagavatam is the Quintessence of all the Vedas, Upanishads and Puranas. It deals with the Transcendental Nature of the Supreme Lord Sri Krishna, His Qualities, Deeds, Realms, Entourage, single-minded devotion as the only Means to attain Him and Divine Love as the Ultimate End. He who has tasted this Nectarine Elixir of the Vedanta-Sutras is self-satisfied and does not have any relish for other Scriptures. (Sk. XII. 13. 12, 15)

(*v*) This Srimad Bhagavatam is the only Unadulterated Genuine Purana dearly loved by the Vaishnavas in Which are sung the Glorious Narratives of the Deeds and Qualities of the Supreme Lord Sri Krishna and His Descents, Which when heard, studied and meditated upon beget Krishna-Prema. (Sk. XII. 13. 18)

(*vi*) The Supreme Lord Sri Krishna revealed this Srimad Bhagavatam at first to Brahma, and Brahma to Narada, and Narada to Vyasadeva, and Vyasadeva to Sukadeva, and Sukadeva to Suta Goswami and Maharaj Parikshit, and so on through the Preceptorial Line of Succession up to the present Gaudiya Vaishnava Acharya. (Bhag. Sk. XII. 13. 19)

(*vii*) This Srimad Bhagavatam, as the Grantha-Bhagavata, is the Supreme Lord Sri Krishna and His Bhakta-Bhagavat combined in One, and hence, One and the Same with Sri Chaitanya Mahaprabhu Who is Sri Sri Radha-Krishna united in One.

(*viii*) The supremacy of Srimad Bhagavatam lies in the fact that It describes fully the Names, Forms, Qualities, Entourage, Realms and Love-games of Sri Krishna, the Spiritual Eros and Despot of Sri Vrindavana, Whose Rupa-Venu-Leela and Prem-bhakta Madhuries excel those of His other Forms and Descents. Hence, His Vrindavan-Leela is the Sweetest and Loveliest of all His Leelas, and among His consorts, Sri Radhika with Her milkmaids stands foremost. Hence, Srimad Bhagavatam

is the veritable Embodiment of His Chief Potency Yoga-Maya Who has made Him manifest on the Bhauma-Vrindavana (Gokula) with all His Entourage and Leelas of Goloka, to prove that He is "*Raso-vai-sah*" and is attainable by Rasa (Love). (Taitteriya Upanishad, II. 7. 1)

Dharma or Religion descends directly from the Supreme Lord Bhagavan. It is He Who establishes this Universal Religion of Divine Love on the mundane plane for the eternal well-being of the people of the world at large. This Bhagavat Dharma or Divine Religion, being Transcendental, is incomprehensible by the sages, the gods, the chief of the Siddhas, the demons and mankind, what to speak of the heavenly musicians or bards? Svyambhu, Narada, Sambhu, Kumara (Chatuhsana), Kapila (Kardami), Manu, Prahlada, Janaka, Bhishma, Bali, Vaiasaki (Sukadeva) and Yamaraj—these Twelve Mahajanas or Mahabhagavatas are well versed in the Bhagavat-Dharma Which is the most secret, most perfect and pure, and almost incomprehensible to human understanding. To realise this Divine Religion is to drink deep the Nectar of Divine Love, the *summum bonum* of human life. The 'makers' of Dharma-Sastras are not Mahajanas for their not having realised Godhead, because their intellect was sadly bewildered by the deluding influence of Maya. The honeyed flowery words of the Three Vedas have benumbed their mentality to such an extent, that it is greatly entangled in the shackles of fruitive actions (Bhag. Sk. VI. 3. 19-21, 25). Hence, chanting of the Holy Name of the Supreme Lord Sri Krishna is Bhakti-Yoga Which has been irrefutably declared as the Supreme Religion of Divine Love for the people of this world. Even Sanketa-Namabhas (pp. 42) released Ajamila from the bondage of Maya and enabled him to attain the Blissful Region of Vaikuntha. (Sk. VI. 3. 22-23)

THE CHATUH-SLOKEE BHAGAVATAM

The Supreme Lord Sri Krishna says to Sri Brahmaji:—

(i) "I am telling thee, O Brahman! the most confidential knowledge regarding the true conception of Godhead and the mystery of Divine Love as well as the means of realising Them. Listen to Them from Me". (Sk. II. 9. 30)

(ii) "Before the creation, I only existed. Neither 'Brahman' Which is superior to cause and effect, nor 'Pradhana' (Nature) which is the Material cause of everything, gross and subtle, had any separate existence. After the creation I exist, and all that thou seest in the universe are but My Manifestations; and all that remains after the great cataclysm is nothing but My Own Self". (Sk. II. 9. 31, 32)

(iii) "Know that to be My Maya (Deluding Potency) which appears to be real without the cognizance of My Reality and which, though exists in a condemned state at My back, does not have any existence in Me, the Embodiment of All-Intelligence. This Maya has two-fold aspects, *viz.*, (*a*) *Jiva-Maya* compared to dim reflection and (*b*) *Guna-Maya* compared to darkness or ignorance. Dim reflection and darkness do not exist in Self-Luminous Object. Conversely, luminosity is absent in dim reflection and darkness. Yet there is nothing but light in the subjective existence of dimness and darkness. So is God with His Jiva and Guna Mayas. God is Himsef Self-Effulgent. His Jiva Maya and Guna Maya, though emanate from Him, have no existence in His Self-Conscious Internal Potency Which is known as Chit-Shakti or Yoga-Maya, and His Own Real Conception does not exist in those of Jiva and Maya". (Sk. II. 9. 33)

(iv) "Just as the five great elements remain unaffected inside and outside all beings, with separate existences of their

own, so do I exist as an Indwelling Monitor in all sentient and insentient beings and at the same time as the Supreme Lord Bhagavan both inside and outside all created beings and in the hearts of those who have submitted themselves entirely to Me". (Sk. II. 9. 34)

(v) "Sincere seekers after Truth must know all about My real Nature through the synthetic and analytic processes and must enquire as to Who is Omnipresent, Omnipotent and Omniscient". (Sk. II. 9. 35).

(vi) "O Brahman! follow My Behest, deeply absorbed in constant contemplation on My Lotus Feet and thou wilt be absolved from all egotism, *viz.*, 'I am the creator,' in every creation or cataclysm, for constant contemplation on My Lotus Feet wanes of all evils, diffuses eternal well-being, purifies the Self, fosters devotional Love for Me and a corresponding detachment from all that is averse to My worship." (Sk. II. 9. 36; Sk. XII. 12. 55)

Knowledge of Chetan, a Sine qua non for Archan

The word 'Chaitanya' means the function of a Chetan or a Jiva-soul embodied in all beings, sentients and insentients. Hence, Sri Krishna Chaitanya means the Supreme Lord Himself Who, through the Agency of His 'Sri', the Supreme Chit-Potency, confers Krishna or Krishna-Prem on all beings as their eternal function without any restrictions of time, place or person. Sriman Mahaprabhu, out of His Infinite Causeless Mercy, knocks at the door of every one to offer this most precious Gift which hardly falls to the lots of even the Gods like Brahma and Siva. But what a misfortune! the fallen souls are not inclined to open the door and accept the Boon unasked for, but are willing to be steeped in the gloom of ignorance. The sun is there emitting its rays always; but what can the sun-light do if the door is bolted from within the room? The Supreme Lord does not interfere with the Chetan's free will which is inherent in

the Chetan. If a Jiva heartily prays, "O Krishna! I am Thine, be Thou pleased to accept me as Thy own", Krishna at once redeems him from the thraldom of Maya.

GRADUAL DEVELOPMENT OF CHETAN OR ANIMATION

Here is a glimpse of the science of biology as depicted in the Srimad Bhagavatam in proportion to the development of Chetan in all entities. (i) Animate beings are superior to inanimate ones; (ii) sentient beings having consciousness such as trees, creepers, etc, are superior to insentient beings such as hills, stones, etc.; (iii) worms depending on the sense of *touch*, *e.g.*, earth-worms, etc, are superior to sensitive trees; (iv) those depending on *taste*, *e.g.*, fish, etc, are superior to those on touch; (v) those depending on *smell*, *e.g.*, bees, flies, ants, etc, are superior to those on taste; (vi) those depending on *sound*, *e.g.*, snakes, frogs, etc, are superior to those on smell; (vii) those depending on *sight*, *e.g.*, birds such as one-eyed crows, etc, are superior to those on sound; (viii) bats, being mammal with two sets of teeth, are superior to other birds; (ix) multi-legged creatures, *e.g.*, spiders, octopus, etc, are superior to bats; (x) quadrupeds are superior to multi-legged creatures. So far is the gradation of '*Samkuchita Chetan*' (shrunken state of animation) *e.g.*, birds, beasts, etc, which is superior to '*Achhadita Chetan*' (enshrouded state of animation) *e.g.*, stones, trees, etc. Next follows '*Mukulita Chetan*' (budding state of animation) comprising human beings; (xi) bipeds such as orang-outang, man-like apes, etc, are superior to quadrupeds; (xii) the so-called civilised nations of 'Adaiva-Varnasrama' are superior to the uncivilised hill-tribe barbarians; (xiii) 'Daiva-Varnasramis' are superior to 'Adaiva-Varnasramis;' (xiv) Brahmins among Daiva-Varnasramis are superior to other castes such as Kshatriyas, etc; (xv) Vedic Brahmins are superior to Brahmins without the study of the Vedas; (xvi) Knowers of Vedic Mantras are superior to Vedic Brahmins, (xvii) 'Mimamsakas' or Removers of doubts, superstitions,

ignorance, etc, by means of Sastric reasonings are superior to the Knowers of Vedic Mantras; (xviii) Brahmins who are framers of Vedic religions are superior to the Mimamsaka-Brahmins. So far is the gradation of 'Mukulita Chetan'. Next follows '*Bikachita Chetan*' (partially-bloomed animation) comprising (xix) *Sadhaka-Bhaktas* (pp. 258-260) who are superior to the Brahmins who are framers of Vedic religions. *Pure Theism begins from this stage*; (xx) Mukta-Sanga or Nishkama-Brahmins, otherwise known as '*Hamsas*' are superior to the Sadhakas. Next follows '*Purna-Bikachita-Chetan*' (fully-bloomed animation) of which (xxi) '*Jnani-Paramahamsas*' are superior to 'Hamsas' and (xxii) an '*Aikantika Bhagavad-Bhakta*' who has taken absolute shelter in the Lotus Feet of the Supreme Lord Sri Krishna and worships Him with single-minded devotion possessing equitable vision without any mundane egotism is superior to a 'Jnani-Paramahamsa'. (Sk. III. 29. 28-33)

ब्राह्मणानां सहस्रेभ्यः सत्रयाजी विशिष्यते ।
सत्रयाजी सहस्रेभ्यः सर्ववेदान्तपारगः ॥

सर्ववेदान्तवित्कोट्या विष्णुभक्तो विशिष्यते ।
वैष्णवानां सहस्रेभ्य एकान्त्येको विशिष्यते ॥

(गारुड़े)

परमकारुणिको न भवत्परः परमशोच्यतमो न च मत्परः ।
इति विचिन्त्य हरे मयि पामरे यदुचितं यदुनाथ तदाचर ॥

(पद्यावल्यां)

अशुचिमरुचिमन्तं सन्ततं भक्तियोगे
विहितविदितमन्तुं जन्तुजाताधमञ्च ।
अकृपणकरणाभिः पाति मां पातिनं य-
स्तमिह महित रूपं कृष्णदेवं निषेवे ॥

(श्रीजीवचरणाः)

SIX GOSWAMIS OF VRINDAVANA AND DATES OF THEIR ADVENT, ASCENSION, ETC.

1. SRILA RUPA GOSWAMI PRABHU:—

Advent ...	... c.c. 1411	Sakabda	(1489 A. C.)
Duration of manifest career ...	75	years	
Duration of household career ...	22	,,	
Duration of residence in Vrindavana	53	,,	
Ascension ...	... c.c. 1486	Sakabda	(1564 A. C.)

2. SRILA SANATANA GOSWAMI PRABHU:—

Advent ...	... c.c. 1410	Sakabda	(1488 A. C.)
Duration of manifest career ...	70	years	
Duration of household career ...	27	,,	
Duration of residence in Vrindavana	43	,,	
Ascension ...	... c.c. 1480	Sakabda	(1558 A. C)

3. SRILA RAGHUNATHDAS GOSWAMI PRABHU:

Advent ...	... c.c. 1417	Sakabda	(1495 A. C.)
Duration of manifest career ...	76	years	
Duration of household career ...	19	,,	
Duration of residence in Vrindavana.	41	,,	
Duration of residence at Nilachala ...	16	,,	
Ascension ...	... c.c. 1493	Sakabda	(1571 A. C.)

4. SRILA JIVA GOSWAMI PRABHU:—

Advent ...	... c.c. 1435	Sakabda	(1513 A. C.)
Duration of manifest career ...	85	years	
Duration of household career ...	20	,,	
Duration of residence in Vrindavana	65	,,	
Ascension ...	... c.c. 1520	Sakabda	(1598 A. C.)

5. SRILA RAGUNATH BHATTA GOSWAMI PRABHU:—

Advent ...	... c.c. 1427	Sakabda	(1505 A. C.)
Duration of manifest career ...	74	years	
Duration of household career ...	28	,,	
Duration of residence at Nilachala ...	1	year	
Duration of residence in Vrindavana.	45	,,	
Ascension ...	... c.c. 1501	Sakabda	(1579 A. C.)

6. SRILA GOPAL BHATTA GOSWAMI PRABHU:—

Advent ...	... c.c. 1425	Sakabda	(1503 A. C.)
Duration of manifest career ...	75	years	
Duration of household career ...	30	,,	
Duration of residence in Vrindavana	45	,,	
Ascension ...	... c.c. 1500	Sakabda	(1578 A. C.)

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* The dates of advent, ascension, etc., of the six Goswamis of Vrindavana are given in the "Sajjanatoshani" Vol. II, edited by His Divine Grace Om Vishnupad Srila Thakur Bhaktivinode in 1882.

† Anupama, the father of Sri Jiva passed away in 1436 Sakabda (vide C. C. Adi Ch. X, pp. 200 Anubhashya)

GLOSSARY

ABSOLUTE. The word has often been used to denote Krishna, the Supreme Person, Who is independent of any reference other than Himself. He is, therefore, also designated in the Sastras as 'Sambandhi' or Object of 'Reference'.

ABSTRACT BRAHMAN. The empirically undefinable Principle of Transcendence conceived or realised as the Ultimate Reality. The term 'Brahman' is used in the Upanishads in this sense. It is the name of the transcendental effulgence of the Absolute like the zone of light surrounding the disc of the sun. The term 'Brahman' is used by the gnostics in a negative sense. Abstract Brahman is the Negative Aspect of the Absolute Person.

ACHARYA. Spiritual Guide or Guru. A Divine Agent Who is thoroughly versed in the true meaning of the Sastras, practises the perfect service of Krishna, and is competent to re-establish and maintain fallen souls in the service of Krishna.

ADVAITA SCHOOL. Indian gnosticism represented by Sri Sankaracharya and his followers.

AGE. The four 'Yugas' make up the Indian Cycle of an 'Age'. They are Satya (or Krita), Treta, Dvapara and Kali.

AKINCHANA-BHAKTA. Pure devotee who does not seek for anything on his own personal account.

ALTER-EGO. *Nityananda or Balarama is 'the Other Self' of Sri Chaitanya or Krishna.* He is the same Person as the Latter, differing only in Colour and Function. He is the Manifestive Form of the Majesty of the Absolute. He is the Servitor Absolute.

ANTI-THEISTIC. That which is averse to Theism proper.

APARADHA. Offence against the Supreme Person and His votaries.

APPEARANCE. Manifestation of a transcendental entity to the mundane view.

ARATI. The ceremony of the waving of lighted lamp in front of the Holy Image by way of worship.

ARCHA MURTI. The Visible Form of the Absolute worshipped by rituals.

ASCETIC. The word has been used as the equivalent of 'Yogi' as well as 'Sannyasi'.

ASCETICISM. Practice of austerities, specially by the 'Yogis'.

ASHTANGA-YOGA. The eightfold process of yoga, *viz.,* yama, niyama, asana, pranayama, dhyana, dharana, nidhidhyasana and samadhi.

AVATARA. Descent of Krishna in any of His Forms to the mundane plane. The word is also specifically used to denote the periodical descending Forms Who are Divine Portions of Garbhodakasayee Vishnu.

BENARES SCHOOL. Same as Sankara Kevaladvaita School which has its principal seat of propaganda at Benares.

BHAGAVAD-AVES-AVATARA. Descent of Sri Krishna by the Mode of His Superimposition on an elected *Jiva*.

BHAGAVATA. It means (1) Crest-Jewel of the Puranas, *viz.*, 'Srimad Bhagavata' in which the Leelas of Sri Krishna and His Avataras are narrated and also (2) any genuine devotee of Bhagavan Sri Krishna.

BHAGAVATA-CULT. Religion embodying the worship of Sri Krishna.

BHAJAN. Intimate, purely spiritual worship of the Name of Sri Krishna.

BHAKTA-BHAGAVATA. A devotee of Sri Krishna.

BHAKTI-YOGA. Practice of Bhakti or pure devotion to the Absolute Person Sri Krishna.

BLISS. 'Ananda'; the Principle of unceasing unmixed happiness inhering in Sri Krishna.

BRAHMA. The progenitor of the mundane world; the first of the *Jivas*, who sprang from the Navel-Lotus of Garbhodakasayee Vishnu.

BRAHMACHARI. One belonging to the first order (unmarried) of the four Asramas; literally, one who serves the Brahman.

BRAHMANA. The highest of the four Varnas, who is possessed of the realisation of undifferentiated transcendence as the great, final, nourishing Principle (Brahman).

BRAHMANDA. Literally, 'Egg of Brahma'; jurisdiction of rule of Brahma.

BRAHMA-SUTRA. The textbook of Vedanta Philosophy by Sri Veda Vyasa in the form of Aphorisms. It classifies and systematizes the teachings of the Upanishads, or the highest teaching of the Vedas.

BRIHASPATI. The learned priest and preceptor of the gods in heaven.

CHAITANYA BHAGAVATA. Narrative of the first half of the Career of Lord Chaitanya in Bengali verse by Thakura Vrindavanadas, a devoted follower of Lord Nityananda, the Other Self and Most Beloved Associate of Lord Chaitanya. It is the earliest systematic account of the Leela of Lord Chaitanya in Bengali and is a contemporary work.

CHAITANYA CHARITAMRITA. by Krishnadas Kaviraj Goswami containing the narrative of the latter half of the Career of Lord Chaitanya in Bengali

verse. Krishnadas was the disciple of the six Goswamis of Vrindavana and wrote his work towards the close of the 16th century, A. D.

CHARA LAND. Chara is a Bengali word meaning land formed in river-bed by deposit of silt.

CAR-FESTIVAL. Of Sri Sri Jagannath Deva at Puri in Orissa is held annually, usually in the month of Ashadha, when the Sri Murti of Jagannath Deva, Balarama and Subhadra are taken in a procession of three huge Cars (Rathas) from the Temple of Sri Jagannath Deva at Nilachala to Sri Gundicha-Mandira at Sundarachala.

CHATAKA. (Parvata) a high sand-hill on the sea-shore at Puri.

CHATURMASYA. Observance of abstinence from enjoyment in various forms during the four months of the rainy season. This is a part of the Varnasrama regulations.

CHIDA-DADHI. Combination of flattened rice and curd mixed with sugar.

CONSORT. Svarupa-Sakti: the Own Spiritual Power of Krishna.

COURT PANDIT. A learned person attached to the court of a prince.

DAIVA-VARNASRAMA-DHARMA. The duties enjoined upon those who belong to the Varnasrama community, based upon the principles of Varna (natural dispositions) and Asrama (stages of life of a man of the world) organised for the spiritual end.

DANDA-MAHOTSAVA. A spiritual festival held as an apparent penalty of a devotee.

DARSANA. means literally 'seeing'. It also means 'Philosophy'. The sight of Krishna is the only real 'seeing'.

DESCENT. 'Avatara'. The visible appearance of the Divine Entity on the plane of mundane sense-perception.

DEVATA-KANDA. A section of the Vedas dealing with the gods and their respective mantras.

DEVOTION. Bhakti. Bhakti is defined as the eternal, unalloyed natural serving function of the soul in the unconditioned state.

DISAPPEARANCE. The withdrawal of the Divine Entity from the plane of mortal perception.

DVAPARA-YUGA. The third Age of the cycle of the four Ages.

ELEVATIONIST. Karmi or one who does work with a selfish end in view.

EMPIRIC SCHOOL. As distinguished from transcendental or purely spiritual. Those who follow exclusively the lead of the physical body and material mind.

FLUTE. The Divine Flute is Sri Krishna's Own musical instrument. He attracts all entities by the Sound of His Flute. This is utterly incomprehensible to human understanding without anthropomorphising. So is every other particular regarding Krishna.

FRUITIVE ACTION. Sakama-karma or action for obtaining any of the desirable objects of this world, *viz.*, dharma, artha, kama and moksha. The fruit of such action is enjoyed by the person who performs the act.

GANDHARVA. An inhabitant of the region of the same name, *i.e.*, Gandharva-Loka mentioned in the Hindu mythology.

GANGES. The holy stream Ganga issuing from the Feet of Sri Krishna and manifesting Her appearance in the form of a visible river of that name to the view of mortals.

GAUDA-DESA. The land of Gauda. The term 'Gauda' belongs to the transcendental vocabulary and means 'appertaining to Transcendental Svetadvipa; the Own Divine Realm of Lord Chaitanya'. It is not any mundane tract of land.

GAUDIYA. An inhabitant of the province of Gauda or a follower of Lord Chaitanya.

GOKULA. The land of Vraja; Gokula is Goloka appearing in visible form on the mundane plane.

GOLOKA. The highest sphere of the Divine Realm, being Krishna's own Abode.

GOPEE. Spiritual milkmaid of Vraja. The word means 'one who is eligible for the service of Krishna as a matter of right'.

GOSWAMI. Lit., one who is master of his senses. A *bonafide* teacher of religion possessing spiritual authority over the whole world.

GOVARDHANA SILA. Lit., a chip of stone from Govardhana Hill. Krishna in His Form of Govardhana Sila.

GOVINDA BHASHYA. Gaudiya commentary of the Brahma-Sutras by Sri Baladeva Vidyabhushana which was compiled in the 18th century, A.D. by the command of Sri Govinda Deva in the temple of Galta in Jaipur, Rajputana, to which place the Sri Murti of Govindajiu had been taken from Vrindavana, when, by Emperor Aurangazeb's orders, a part of Govindajiu's Temple at Vrindavana was demolished. The commentary was written for proving the right of the Gaudiya Vaishnava community to belong to the orthodox fold of the Vedic Religion which right had been challenged by the followers of the Nimbarka Sampradaya who were trying to oust the Gaudiya Vaishnavas from the worship of Sri Govindajiu on that pretext.

GRANTHA-BHAGAVATA. The Book Srimad Bhagavatam as distinguished from the devotee of Krishna or 'Bhakta-Bhagavata.' Both are Divine. One is the Exponent of the other.

GRIHASTHA. Householder; one belonging to the second order of the four Asramas of the Varnasrama community.

GUNAVATARA. The Descent of Vishnu, alloyed with the principle of guna of the material energy.

HENOTHEISM. The view that the Vedic gods are personified aspects of natural forces which are concrete expressions of the Impersonal Brahman. This word is used as equivalent of Panchopasana as interpreted in the light of Sankara's commentary on the Vedanta-Sutra.

HINDU. The word has been used in the sense of a follower of henotheistic interpretation of the Vedic Religion, which is almost the equivalent to Smarta.

HLADINI. The most fundamental aspect of the Divine Spiritual Potency. The word literally means that which gladdens the Absolute Person.

ILLUSIONIST. A follower of the ordinary interpretation of Vedanta as given by Sankara according to which all concrete experience is illusory or false. He is the equivalent to Mayavadi.

INITIATION. The process by which the conditioned soul is imparted consciousness of transcendence and is, therefore, freed from the power of nescience.

JIVA. The individual soul as distinct from Divinity and Divine Power in the Forms of Svarupa-Sakti and Maya-Sakti. The nature of the *Jiva* is that of an infinitesimal detached particle of the Divine Spiritual Potency appearing in the marginal position between the spiritual and the mundane worlds.

JNANA. *Empiric and abstract knowledge* as distinct from real knowledge which is called Sambandha-jnana or Divya-jnana.

JNANA-KANDA. The portion of the Veda dealing with Jnana, but ordinarily used with reference to the empiric interpretation of the Upanishads.

JNANA-YOGA. The phrase literally means communion through Jnana.

KALI-YUGA. The last Age in the cycle of the four Ages. 'Kali' literally means discord. The Age of discord.

KARMA. Good work for one's own pleasure as opposed to the pleasure of the Absolute Person.

KARMA-KANDA. The portion of the Veda dealing with Karma.

KARMA-YOGA. Communion through Karma.

KAYASTHA. One of higher hereditary castes into which Hindu society is divided.

KESAVATARA. The Descent of the Absolute (as Sri Krishna and Baladeva) was brought about, according to an interpolated story in the Scriptures, by the Will of Narayana out of His two torn Hairs, black and white.

KHANDA-GUDA. Molasses in the refined solid condition.

KEERTANA. Vocalization, uttering with the lips. The word is used to denote the service of the Absolute in the form of His worship as vocalised Divine Sound manifesting His Descent on the serving lips of His pure devotees. It is the highest form of transcendental activity (see under Nama-Samkeertana).

KSHATRIYA. The second of the four Varnas or divisions of society by the test of mental disposition.

KULINA. Certain virtues ascribed by tradition to the highest hereditary castes. It is now in moribund state.

LAKSHMI DEVI. Consort of Mahaprabhu; same as Sri.

LEELA. Transcendental, Blissful Activity of the Divinity and His pure devotees.

LEELAVATARA. A specific order of the Descended Forms of Vishnu.

LOTUS. The word is used in devotional literature as symbolizing the reference to Vishnu.

MADHVA-CULT. Vaishnavism as promulgated by Sri Madhvacharya.

MAHA-BHAGAVATA. The highest order of pure devotees of Vishnu.

MAHABHUTAS. The five principal elements, *viz.*, ether, air, fire, water and earth.

MAHAPRABHU. The Supreme Lord. The word is specifically used to denote the Supreme Lord Sri Krishna Chaitanya.

MAHAPRASADAM. Lit., the Great Mercy. Divine Holy Orts.

MAHAT-TATTVA. The ontology of the principle of Mahat or the primary form of matter.

MANGALA ARATI. Lit., auspicious waving of the light before the Holy Image. Technically the phrase means the ceremony that is performed at break of day when the offering of the worshipper's sincere hankering for service is made in the appropriate symbolic forms including the waving of the light.

MANIFESTATION. The appearance of Spiritutal Event or Entity as distinct from the occurence of a mundane event or Entity with a first beginning in time.

MANTRA. The Holy Name addressed as a distant Recipient of service in the unredeemed conditioned state for the purpose of restoration to one's proper spiritual nature.

MANVANTAR-AVATARA. The Descending Form of Vishnu during a particular Manvantara equal to one day of Brahma.

MATH. A residential spiritual seminary.

MAUSHALA-LEELA. The episode of the narrative of the Srimad Bhagavata which describes a fowler killing Sri Krishna by an arrow (made of Mushala). It is illusory.

MAYA. The deluding adjunct of Divine Power.

MLECHHA. The word is used in the Sastras to designate a person belonging to communities which are opposed to the Varnasrama principles in their wordly activities.

MONISTIC SCHOOL. The typical Monistic School in India is that which follows the interpretation of the Vedanta-Sutras by Sri Sankaracharya (see under Benares School).

MUKTI. Emancipation from the bondage of Maya which is effected by the attainment of the service of Vishnu and Vaishnavas.

NAIMISHARANYA SCHOOL. The Bhagavata School with its headquarters at Naimisharanya. (U.P.) This School holds that Srimad Bhagavata is the real Bhashya or Commentary of the Vedanta-Sutras.

NAMACHARYA. The practising teacher of the service of the Holy Name.

NAMA-SAMKEERTANA. Congregational chant of the Holy Name.

NARAYANA SILA. Narayana in the Form of Sila is identical with the Sila.

NAVADVIPA. Lit, Nine islands. The name of a riverine tract of land comprising nine intercepted islands on either side of the Bhagirathi about seventy miles above Calcutta. Lord Chaitanya was born at Sridham Mayapur (old Navadvip) that lies on the east bank of the Bhagirathi (Ganges). vide Map p. 7.

PANCHARATRA-CULT. Ritualistic worship of the Sri Murti of Vishnu as laid down in the Pancharatra or Sattvata Tantra.

PANDIT. One well-versed in the principles of Relationship, Means as well as the Highest End of one's Spiritual Existence ; one who is cognizant of the principles of bondage in and liberation from Maya, is known as Pandit.

PANTHEISTIC SCHOOL. The Smartas as well as the pseudo-Vedantists form the main Pantheistic schools among the Hindus. To them God is everything and everything is God.

PARAMAHAMSA. Transcendental servitor of Sri Vishnu.

PARAVYOMA. Super-mundane sphere known as Vaikuntha.

PASHANDI. Psilanthropic or Atheistic person.

PRAKRITI. The unmanifest prime principle of material energy.

PRANAVA. Om ॐ. The Pranava is the Seed of the Holy Name.

PRASADAM. Lit., Grace; hence Viands offered to the Holy Image of Sri Radha-Krishna with loving devotion and received as Their Remnants by a true devotee.

PREMA. Divine Love.

PULINDA. Name of a Mlechha tribe.

PURANA. A division of the Vedic Literature being supplementary to the Vedic Samhita.

PURUSHAVATARA. Vishnu. There are three Purushavataras. (pp. 232-33)

PUSHTI-CULT. Promulgated by Sri Vallabhacharya, a contemporary of Lord Chaitanya, teaching the worship of Sri Radha-Krishna which Sri Vallabhacharya appears to have learnt from Lord Chaitanya.

RADHA OR RADHIKA. The most Beloved Consort of Krishna; Counter-Whole Absolute. The worship of Sri Radha-Krishna was practised from time immemorial. Jayadeva's Gita-Govinda establishes the fullest manifestation of the Cult prior to the Advent of Lord Chaitanya. 'Syamachhabalam Prapadye, Sabalachhamam Prapadye'—(Chhandogya—Ch. VIII. 13, 1).

RAMANUJA-CULT or the Doctrine of Differentiated Monotheism known as Visishtadvaita-vada.

RASA. The Dance of Krishna in the circle of the Gopees.

RELIGION. The word is used as English equivalent of Dharma. It means real natural function of one's true self.

RENUNCIATION. Tyaga; Sannyasa. It is not possible to serve Vishnu and Maya at the same time. True renunciation is attained only in and by the service of Vishnu and Vaishnavas.

REVELATION. The corresponding word is Avatara or Descent of the Absolute Consciousness to the plane of human consciousness.

SADHU. The transcendental devotee of Vishnu.

SAKTYA-VES-AVATARA. Divine Descent through super-infusion of Divine Power.

SALAGRAMA SILA. Holy Pebble found in the bed of the Gomati and Gandaki rivers. Salagrama Sila is the Object of the daily worship of a Brahmin.

SALVATIONIST. The equivalent to mumukshu or gnostic.

SAMKHYA. The philosophy of twentyfour principles (five elements, five properties, five organs of sense, five organs of action, mind, intelligence, ego and Prakriti). It declares Prakriti to be the cause of the universe. It is founded by Nirisvara Kapila who flourished in the Treta-Yuga.

SAMVIT. Cognitive aspect of Divine Power.

SANATANA-DHARMA. Sanatana means for all time, and Dharma means natural function. The phrase means the eternal function of the real self of every entity.

PULINA BHOJANA. A feast on the open sand-bank of a river under the shade of some big trees which grow spontaneously in the alluvial soil.

SANDHINI. That which joins things together. The Aspect of the Power of Krishna which brings about the manifestation of the visible form of the ingredients participating in the Pastimes of Sri Krishna.

SANNYASI. One belonging to the fourth Asrama of the Varnasrama community.

SARVAJNA. (Parable of). The word Sarvajna literally means 'omniscient'. One who can inform about the past and future of a person by the method of divination. For the parable, see page 227.

SASTRA. Lit., that which regulates. The revealed Scriptures which are obeyed by all who follow the Vedic Religion (see under Scripture).

SAD-GURU. The real Spiritual Preceptor.

SATTVA. That of which anything is made. The stuff of a thing.

SATYA-YUGA. The first of the cycle of the four Ages.

SECTARIANISM. Attachment to a wrong sect and its views, or to externals of a Sect.

SIKSHASHTAKAM. The Teachings of Sri Chaitanya Mahaprabhu in eight stanzas composed by Himself.

SIN. Violation of injunctions and prohibitions laid down in the Scriptures.

SINGLE-STAFF SANNYASI. 'Ekadandi Sannyasi' who follows the monistic interpretation of the Vedanta-Sutras by Sankaracharya.

SIVA. One of the five chief gods worshipped by the Hindu henotheists. The god of destruction representing a principle of negation.

SIX GOSWAMIS. Sri Rupa, Sri Sanatana, Sri Raghunathdas, Sri Jiva, Sri Raghunath Bhatta, Sri Gopala Bhatta.

SMARTA. Those Hindus who follow strictly the literal meaning of the Scriptures. From the word Smriti which is applied to that division of the Sastras which lays down sanctions and taboos for the religious regulation of the Hindu community.

SPIRITUAL PRECEPTOR. (see under Sad-Guru). The function of the real Spiritual Preceptor is to re-establish fallen souls to a state of spiritual communion with the Absolute.

SRADDHA. Firm faith in Krishna as the only Master Person.

SRI OR SRILA. It is affixed to the names of holy transcendental persons or other transcendental entities. It means that such entities are all-beautiful and well-versed in Transcendental Knowledge.

SRIDHAMA. The Transcendental Effulgent Abode of the Supreme Person.

SRUTI. That which is heard. The name of the revealed Scriptures containing in script the Transcendental Words heard by the seers.

SUDRA. Lit., one who is subject to misery or grief. The lowest of the four Varnas. A crooked person.

TAMAH. Gloom. Nescience. The quality of insentience.

THREE R'S. Lit., Reading, Writing, and Arithmetic. Rudimentary knowledge.

TRETA-YUGA. The second of the four Ages.

TRIDANDI SANNYASI. A Sannyasi carrying a triple staff. A Vaishnava Sannyasi. One who is self-controlled in word, body and mind.

TRITAPAS. The triple Afflictions, *viz.*, those arising from (a) sentient objects, (b) natural occurences and (c) one's own self.

TULASI. Same as the milkmaid of Vraja bearing the name of Vrinda. Whose grove is the favourite haunt of Sri Krishna and who descends as Tulasi tree on the mundane plane. Hence sacred for worship of Vishnu.

UPANISHAD. The philosophical supplement to the Vedic Samhita, the Crest-jewel of the Vedas.

URJA-VRATA. The observance of abstemiousness from worldly enjoyments during the four months of the monsoon for the exclusive service of Sri Krishna.

VAIKUNTHA. The Absolute Realm also called Paravyoma.

VAISHNAVA. A transcendental worshipper of Vishnu or Personal Godhead.

VAISYA. The third of the four Varnas.

VANAPRASTHA. The third of the four Asramas.

VARNASRAMA-DHARMA. Religion consisting in the observance of the regulations enjoined by the Sastras upon the respective Varna and Asrama.

VEDA. Lit., knowledge. The word is applied in a narrow sense to the Vedic Samhita and the Upanishads. In the wider sense it means the body of Transcendental Knowledge revealed in the spiritual Scriptures.

VEDANTA-SUTRAS. Aphorisms embodying the highest teaching of the Vedas, also called the Brahma-Sutras.

VRAJA. The Realm of Vrindavana. Lit., the grove of Vrinda. The Transcendental Woodlands which have the Scene of the Pastimes of Sri Krishna.

VYASA-PUJA. The worship of Sri Vyasa Deva through Whom the Vedic Scriptures have been revealed to the world. The worship of the Spiritual Preceptor as a living Successor of Sri Vyasa Deva.

YOGA, Lit., communion. Ordinarily it means the process by which the mental activity is suspended through control of breath. An adept in the practice of Yoga is known as 'Yogi'.

YOGA MAYA. The Power of Sri Krishna Which causes the Manifestations of His Divine Descents, Transcendental Pastimes and Realms.

YUGAVATARA. A Form of Vishnu Who manifests His Descent in a particular Yuga.

NAMES OF TEN AVATARAS

LOCATIONS AND DATES OF SRI CHAITANYA'S FOOT PRINTS

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पृष्ठे भ्राम्यदमन्दमन्दरगिरिग्रावाग्रकन्डूयना-

न्निद्रालोः कमठाकृतेर्भगवतः श्वासानिलाः पान्तु नः ।

यत्संस्कारकलानुवर्त्तनवशाद्वेलानिभेनाम्भसां

यातायातमतन्द्रितं जलनिधेर्नाद्यापि विश्राम्यति ॥

(Bhag Sk. XII. 13.2.)

May the Holy Breath of the Supreme Lord (Divine Turtle) Who felt soporific due to the itching sensation caused by the constant friction of sharp-edged stones underneath the Mandara Hill whirling on His Back, save us from the irritating tendency of enjoyment or false renunciation, the slightest motion of Whose Breath causes the tidal waves of the ocean dash against the shore receding thence as undercurrents without cease or rest up till now.